

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

3 PART II

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Hindi Section

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4 SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

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subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- „ II. Mön-Khmër and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Munda and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Piśācha languages).
- „ IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindī and Panjābī.
 - „ II. Rājasthānī and Gujarātī.
 - „ III. Bhīl languages, Khāndēśī, etc.
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LINGUISTIC SURVEY OF INDIA.

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A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (') is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع ' <i>gh</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ژ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ٿ <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و or <i>o</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;— thus, دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَا *banda*. When pronounced, it is written,—thus, گُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhta*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ch*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathe*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ڄ), Kāśmīrī (च्, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī (च) is represented by *ñ*.

(d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (ڄ or چ) are represented by *n*.

(e) The following are letters peculiar to Puṣhtō :—

ت *t*; څ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ځ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ڼ or چ *n*.

(f) The following are letters peculiar to Sindhī :—

ب *bb*; پ *bh*; ت *th*; ٺ *t*; ڌ *th*; ڙ *ph*; ڇ *jj*; ڙ *jh*; ڙ *chh*; ڙ *ñ*; ڙ *dh*; ڙ *d*; ڙ *dd*; ڙ *dh*; ڪ *k*; ڪ *kh*; گ *gg*; گ *gh*; ڱ *n*; ڱ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

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GEORGE A. GRIERSON.

CAMBERLEY;
February 24, 1908.

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ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
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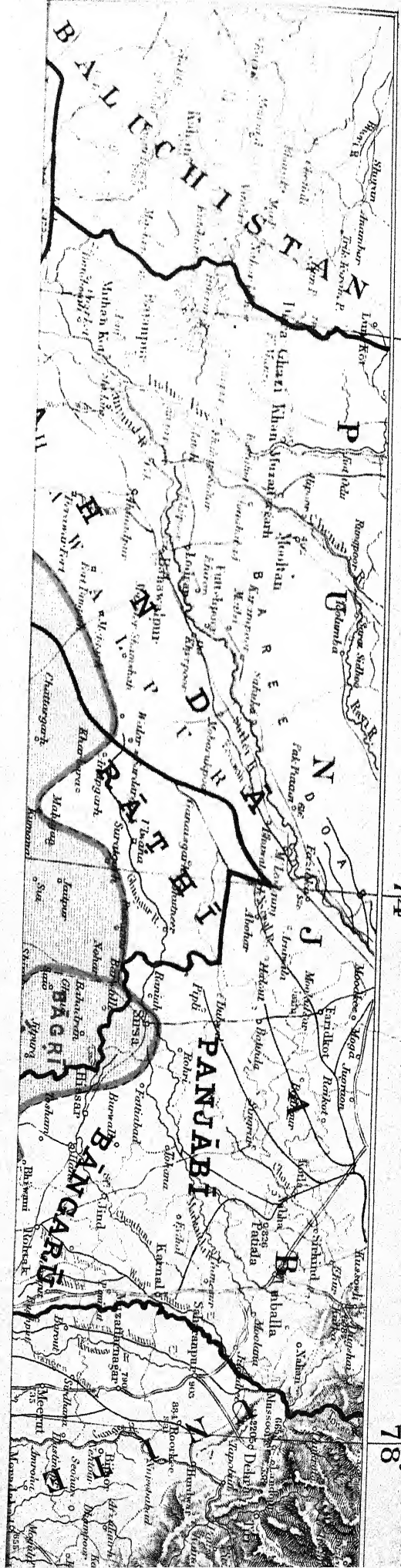
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RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—*i.e.*, 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundelī dialects of Western Hindī. On its south (from east to west), it has Bundelī, Marāṭhī, Bhīlī, Khāndesī, and Gujarātī. Bhīlī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathours abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwarī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmer, Bikaner, the South Panjab,

Dialects.

and the North-West of the Jaipur State. The area occupied by Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhilī and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwarī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nīmāḍī	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey	15,390,972
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No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was at least 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthi sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the *Prithirāj Rāsau* which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwarī*, *Udaipurī* (i.e., *Mēwārī*), *Bīkānērī* (a form of *Mārwarī*), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvi*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājanī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārwarī*, *Jaipurī*, *Mēwātī*, and *Mālvi*, based on the *Note* referred to above. *Nīmāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhīl dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *icadam*, a face, becomes *badan*, and *richār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindī are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

Declension.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwāti.	Mālvi.	Jaipuri.	Mār ^w ārī.	
<i>Singular.</i>							
Direct	<i>ghōṛā</i>	<i>ghwāṛō</i>	<i>ghōṛō</i>	<i>ghōḍō</i>	<i>ghōṛō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	...	<i>ghōṛai</i>	<i>ghōḍē</i>	<i>ghōṛai</i>	<i>ghōḍāī</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōṛē</i>	<i>ghwāṛē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
Direct	<i>ghōṛē</i>	<i>ghwāṛē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>
Agent	...	...	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍā(-ō)-ē</i>
Oblique	<i>ghōṛaũ</i> or <i>ghōṛani</i>	<i>ghwāṛan</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍā(-ō)</i>

(b) Strong feminine tadbhava noun. *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>ghōṛī</i>	<i>ghwāṛī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍīē</i>
Oblique	<i>ghōṛī</i>	<i>ghwāṛī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural.</i>							
Direct	<i>ghōṛiyā̃</i>	<i>ghwāṛiyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>
Agent	...	...	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)-ē</i>
Oblique	<i>ghōṛiyāũ</i>	<i>ghwāṛin</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Oblique	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
<i>Plural.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent	...	...	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-ē</i>
Oblique	<i>gharaũ</i> or <i>gharani</i>	<i>gharan</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-e</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvi, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōr*, which reminds us of the old Kanaujī *hucār* and the Khas (Naipālī) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Bra.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Nārwarī.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	...	...	...
Genitive	<i>kan, kē, kī</i>	<i>kō, kē, kī</i>	<i>kō, kā, kī</i>	<i>(rō, rā, rī; kō, kā, kī)</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nā, nī</i>
Dative	<i>kañ</i>	<i>khō̃</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāī</i>	<i>nē</i>
Ablative	<i>sō̃, tē̃</i>	<i>sō̃, sē̃</i>	<i>saī, taī</i>	<i>ñ, sē, sū</i>	<i>sū, saī</i>	<i>sū, ũ</i>	<i>thē</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēlī. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvi and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bijē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwāṭī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	maī, haū	mē, maī	maī	mū, hū	maī	hū, mhū	hū
Oblique	mohi, mō, muj	mō, mōy	mū, muj	ma, mha, mhā	ma, mū, maī	mha, maī	ma, māṛā
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp ^a nē
Oblique	hamāū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp ^a nā
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āp ^a nō	mhā-kō, āp ^a nū	mhārō, mārō, āpārō	āmārō, āp ^a nō

Second Person.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct	tañ, tū	taī, tū	tū	tū	tū	tū, thū	tū
Oblique	tohi, tō, tuj	tō, tōy	tū, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tārā
Genitive	tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhañ, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	tumhārau, tīhārau	tum-kō, tumārō tumāō	thārō	thāñō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mū*; *ta-*, or *tū*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

This.

		Rājasthānī.					Gujarātī.
	Braj.	Bundeli.	Mēwātī.	Mālvi.	Jaipurī.	Mārwaṇī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>ō, yō, fem. ā, yā</i>	<i>ā</i>
Oblique	<i>yāhi, yā</i>	<i>jā</i>	<i>āi</i>	<i>inī, anī</i>	<i>ī</i>	<i>in, inī, anī</i>	<i>ā</i>
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	<i>yai</i>	<i>yē</i>	<i>yē</i>	<i>ē, āi</i>	<i>ā</i>
Oblique	<i>inhaũ, inī</i>	<i>in</i>	<i>in</i>	<i>inā, anā</i>	<i>yā</i>	<i>inā, anā, yā, ā</i>	<i>ā</i>

That.

Rājasthānī.							
	Braj.	Bundēli.	Mēwāti.	Mālvi.	Jaipurī.	Mārwaṇī.	Gujarātī.
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	<i>wō, woh, fem. wā</i>	<i>wō, fem. wā</i>	<i>wō, fem. wā</i>	<i>ū, fem. wā</i>	<i>ē</i>
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	<i>wāi</i>	<i>unī, waṇī</i>	<i>ū</i>	<i>un, unī, waṇī</i>	<i>ē</i>
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	<i>wai</i>	<i>vī</i>	<i>wai</i>	<i>wāi</i>	<i>ē</i>
Oblique	<i>unhañ, uni</i>	<i>un</i>	<i>un</i>	<i>waṇā</i>	<i>wā</i>	<i>unā, waṇā, wā</i>	<i>ē</i>

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli.	Rajasthānī.				Gujarātī.
			Mewātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	maī, haū	mē, maī	maī	mū, hū	maī	hū, mhū	hū
Oblique	mohi, mō, muj	mō, mōy	mū, muj	ma, mha, mhā	ma, mū, maī	mha, maī	ma, mārā
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp ^a nē
Oblique	hamāū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp ^a nē
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āp ^a nō	mhā-kō, āp ^a nū	mhārō, mārō, āpārō	āmārō, āp ^a nō

Second Person.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	. taĩ, tū	. tai, tũ	tū	tũ	tū	tũ, thũ	tũ
Oblique	. tohi, tō, tuj	. tō, tōy	tũ, tuj	ta, tha, thā	ta, tū, taĩ	tha, taĩ	ta, tārā
Genitive	. tērau	. tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	. tum	. tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	. tumhaũ, tum	. tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	. tumhārau, tīhārau	. tum-kō, tumārō tumāō	thārō	thāñō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mū-*; *ta-*, or *tū-*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *ṇō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Bra.j.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>ō, yō, fem. ā, yā</i>	<i>ā</i>
Oblique	<i>yāhi, yā</i>	<i>jā</i>	<i>ai</i>	<i>inī, anī</i>	<i>i</i>	<i>in, inī, anī</i>	<i>ā</i>
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	<i>yai</i>	<i>yē</i>	<i>yē</i>	<i>ē, ai</i>	<i>ā</i>
Oblique	<i>inhaū, inī</i>	<i>in</i>	<i>in</i>	<i>inā, anā</i>	<i>yā</i>	<i>inā, anā, yā, ā</i>	<i>ā</i>

That.

	Bra.j.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	<i>wō, woh, fem. wā</i>	<i>wō, fem. wā</i>	<i>wō, fem. wā</i>	<i>ū, fem. wā</i>	<i>ē</i>
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	<i>wai</i>	<i>unī, wani</i>	<i>ū</i>	<i>un, unī, wani</i>	<i>ē</i>
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	<i>wai</i>	<i>vī</i>	<i>wai</i>	<i>wāi</i>	<i>ē</i>
Oblique	<i>unhaū, unī</i>	<i>un</i>	<i>un</i>	<i>wanā</i>	<i>wā</i>	<i>unā, wanā, wā</i>	<i>ē</i>

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	maĩ, haĩ	mē, maĩ	maĩ	mũ, hũ	maĩ	hũ, mhũ	hũ
Oblique	moɦĩ, mō, muj	mō, mōy	mũ, muj	ma, mha, mhā	ma, mũ, maĩ	mha, maĩ	ma, mārā
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp ^a nē
Oblique	hamāũ, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp ^a nā
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhāñō, āp ^a nō	mhā-kō, āp ^a nū	mhārō, mārō, āpārō	āmārō, āp ^a nō

Second Person.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	taĩ, tū	taĩ, tũ	tū	tũ	tū	tũ, thũ	tũ
Oblique	toɦĩ, tō, tuj	tō, tōy	tũ, tuj	ta, tha, thā	ta, tū, taĩ	tha, taĩ	ta, tārā
Genitive	tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhaũ, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	tumhārau, tihārau	tum-kō, tumārō, tumāō	thārō	thāñō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mũ*; *ta-*, or *tũ*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tam*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Braġ.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	yō, fem. yā	yō, fem. yā	yō, fem. yā	ō, yō, fem. ā, yā	ā
Oblique	<i>yāhi, yā</i>	<i>jā</i>	āi	inī, anī	ī	in, inī, anī	ā
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	yai	yē	yē	ē, āi	ā
Oblique	<i>inhaū, inī</i>	<i>in</i>	in	inā, anā	yā	inā, anā, yā, ā	ā

That.

	Braġ.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	wō, woh, fem. wā	wō, fem. wā	wō, fem. wā	ū, fem. wā	ē
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	wāi	unī, wanī	ū	un, unī, wanī	ē
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	wai	vī	wai	wāi	ē
Oblique	<i>unhaū, uni</i>	<i>un</i>	un	wanā	wā	unā, wanā, wā	ē

C.—OTHER PRONOUNS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
Relative .	<i>jaui, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
Oblique .	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>jaṇī</i>	<i>jī</i>	<i>jin, jan, jaṇī</i>	<i>jē</i>
Correlative	<i>sō</i>	<i>sō</i>	...	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
Oblique .	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tiṇ, tiṇī</i>	<i>tē</i>
Interrogative.							
Masc., fem.	<i>kō, kau</i>	<i>kō</i>	<i>kaṇ</i>	<i>kūṇ</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇ</i>
Oblique .	<i>kāhi, kā</i>	<i>kā</i>	<i>kaīh</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇa, kō</i>
Neuter .	<i>kahā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	...
Indefinite.							
Masc., fem.	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
Neuter .	<i>kuch</i>	<i>kachū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>kaī, kāī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *īj*. Thus *mārījō*, to strike; *marījō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā*, that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *ā*.

past tense ends, as in the case of adjectives, in an							
Rajasthani.							
	Braj.	Bundeli.	Mewati.	Malvi.	Jaipuri.	Mārwari.	Gujarati.
PRESENT.							
Singular.							
1.	haū	hō, āw	hū, sū	hū	chhū	hū	chhū
2.	hai	hē, āy	hai, sā, sai	hē	chhai	hāi	chhē
3.	hai	hē, āy	hai, sai	hē	chhai	hāi	chhē
Plural.							
1.	hai	hē, āy	hā, sā	hā	chhā	hā	chhā
2.	hau	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	hai	hē, āy	hai, sai	hai	chhai	hāi	chhē
PAST.							
Singular.							
Masc.	hau, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hatō
Plural.							
Masc.	hē, hutē	hatē, tē	hā, thā, sā	thā	chhā	hā	hatā

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundeli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *cha!*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalaũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>
2.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāĩ</i>	<i>chalē</i>
3.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāĩ</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalāĩ</i>	<i>chalāĩ</i>	<i>chalāĩ</i>	<i>chalāĩ</i>	<i>chalē</i>
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāĩ</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chāl</i>
<i>Plural.</i>							
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chālō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chaliḥāmi*; thus, *chal^asyũ* or *chal^ahũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalihaũ</i>	<i>chaliḥō</i>	...	...	<i>chal^asyũ</i>	<i>chal^ahũ</i>	<i>chālīs</i>
2.	<i>chalihai</i>	<i>chaliḥē</i>	...	...	<i>chal^asī</i>	<i>chal^ahī</i>	<i>chāl^asē</i>
3.	<i>chalihai</i>	<i>chaliḥē</i>	...	...	<i>chal^asī</i>	<i>chal^ahī</i>	<i>chāl^asē</i>

SIMPLE FUTURE—*contd.*

	Braġ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalīkaĩ</i>	<i>chalihē</i>	...	...	<i>chal'syā</i>	<i>chal'hā</i>	<i>chal'ũ,</i> <i>chal'sũ</i>
2.	<i>chalīhan</i>	<i>chalihē</i>	...	...	<i>chal'syō</i>	<i>chal'hō</i>	<i>chal'sō</i>
3.	<i>chalīkaĩ</i>	<i>chalihē</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sē</i>

PERIPHRASTIC FUTURE.

	Braġ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalē-gē</i>	<i>chalā-gā</i>	<i>chalā-gā</i>	<i>chalā-lā</i>	<i>chalā-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braġ and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

- | | |
|-----------------------------|--------------------|
| Singular. | |
| 1. <i>maĩ chalũ chhũ,</i> | 'I am going.' |
| 2. <i>tũ chalai chhai,</i> | 'thou wast going.' |
| 3. <i>wō chalai chhai,</i> | 'he was going.' |
| Plural. | |
| 1. <i>mhē chalā chhā,</i> | 'we are going.' |
| 2. <i>thē chalō chhō,</i> | 'you are going.' |
| 3. <i>wai chalai chhai,</i> | 'they are going.' |

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	chalaũ	chalũ	chalũ	chalũ	chalũ	chalũ	chalũ
2.	chalai	chalē	chalai	chalē	chalai	chalāi	chalē
3.	chalai	chalē	chalai	chalē	chalai	chalāi	chalē
<i>Plural.</i>							
1.	chalaĩ	chalē	chalā	chalā	chalā	chalā	chalā
2.	chalan	chalō	chalō	chalō	chalō	chalō	chalō
3.	chalaĩ	chalē	chalaĩ	chalē	chalai	chalāi	chalē

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
2.	chal	chal	chal	chal	chal	chal	chal
<i>Plural.</i>							
2.	chalan	chalō	chalō	chalō	chalō	chalō	chalō

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chaliḥāmi*; thus, *chal^ssyũ* or *chal^shũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalũ-gā*, which probably means ‘I am gone (*gā*) that I may go (*chalũ*).’ Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	chalihaũ	chaliḥō	...	...	chal ^s syũ	chal ^s hũ	chal ^s
2.	chalihai	chaliḥē	...	...	chal ^s sī	chal ^s hī	chal ^s ē
3.	chalihai	chaliḥē	...	...	chal ^s sī	chal ^s hī	chal ^s ē

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalikaĩ</i>	<i>chaliḥē</i>	...	...	<i>chal'syā</i>	<i>chal'hā</i>	<i>chal'ṣū,</i> <i>chal'sū</i>
2.	<i>chalikan</i>	<i>chaliḥō</i>	...	...	<i>chal'syō</i>	<i>chal'hō</i>	<i>chal'sō</i>
3.	<i>chalikaĩ</i>	<i>chaliḥē</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sē</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalē-gē</i>	<i>chalāĩ-gā</i>	<i>chalāĩ-gā</i>	<i>chalāĩ-lā</i>	<i>chalāĩ-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

- Singular.
1. *maĩ chalũ chhũ*, 'I am going.'
 2. *tũ chalai chhai*, 'thou wast going.'
 3. *wō chalai chhai*, 'he was going.'

- Plural.
1. *mhē chalā chhā*, 'we are going.'
 2. *thē chalō chhō*, 'you are going.'
 3. *wai chalai chhai*, 'they are going.'

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalañ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>
2.	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalāñ</i>	<i>chalē</i>
3.	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalāñ</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalañ</i>	<i>chalē</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>	<i>chalñ</i>
2.	<i>chalañ</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalē</i>	<i>chalañ</i>	<i>chalāñ</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>
<i>Plural.</i>							
2.	<i>chalañ</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chaliḥāmi*; thus, *chal'syñ* or *chal'hñ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalñ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalñ*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chaliḥañ</i>	<i>chaliḥñ</i>	...	...	<i>chal'syñ</i>	<i>chal'hñ</i>	<i>chal's</i>
2.	<i>chaliḥañ</i>	<i>chaliḥē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>
3.	<i>chaliḥañ</i>	<i>chaliḥē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalīhāĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal^asyā</i>	<i>chal^ahā</i>	<i>chāl^aisũ,</i> <i>chāl^asũ</i>
2.	<i>chalīhau</i>	<i>chalīhō</i>	...	...	<i>chal^asyō</i>	<i>chal^ahō</i>	<i>chāl^asō</i>
3.	<i>chalīhāĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal^asī</i>	<i>chal^ahī</i>	<i>chāl^asē</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalẽ-gē</i>	<i>chalã-gā</i>	<i>chalã-gā</i>	<i>chalã-lā</i>	<i>chalã-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal^atā hũ*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

- | | |
|-----------------------------|--------------------|
| | Singular. |
| 1. <i>maĩ chalũ chhũ,</i> | ‘I am going.’ |
| 2. <i>tũ chalai chhai,</i> | ‘thou wast going.’ |
| 3. <i>wō chalai chhai,</i> | ‘he was going.’ |
| | Plural. |
| 1. <i>mhẽ chalã chhã,</i> | ‘we are going.’ |
| 2. <i>thẽ chalō chhō,</i> | ‘you are going.’ |
| 3. <i>wai chalai chhai,</i> | ‘they are going.’ |

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwāṭī.	
<i>Singular.</i>							
1.	<i>chalañũ</i>	<i>chalñũ</i>	<i>chalñĩ</i>	<i>chalñĩ</i>	<i>chalñũ</i>	<i>chalñũ</i>	<i>chalñũ</i>
2.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalāĩ</i>	<i>chalē</i>
3.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalāĩ</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalañĩ</i>	<i>chalē</i>	<i>chalāñĩ</i>	<i>chalāñĩ</i>	<i>chalāñĩ</i>	<i>chalāñĩ</i>	<i>chalñũ</i>
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalañĩ</i>	<i>chalē</i>	<i>chalāñĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalāĩ</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwāṭī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>
<i>Plural.</i>							
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chaliḥāmi*; thus, *chal'syũ* or *chal'hũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwāṭī.	
<i>Singular.</i>							
1.	<i>chalihañũ</i>	<i>chaliḥō</i>	...	...	<i>chal'syũ</i>	<i>chal'hũ</i>	<i>chalīś</i>
2.	<i>chaliḥai</i>	<i>chaliḥē</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sī</i>
3.	<i>chaliḥai</i>	<i>chaliḥē</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sī</i>

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal^ʼsyā</i>	<i>chal^ʼhā</i>	<i>chālīśũ,</i> <i>chāl^ʼśũ</i>
2.	<i>chalīhau</i>	<i>chalīhō</i>	...	...	<i>chal^ʼsyō</i>	<i>chal^ʼhō</i>	<i>chāl^ʼśō</i>
3.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal^ʼsī</i>	<i>chal^ʼhī</i>	<i>chāl^ʼśē</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalẽ-gē</i>	<i>chalā-gā</i>	<i>chalā-gā</i>	<i>chalā-lā</i>	<i>chalā-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal^ʼtā hũ*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chalũ chhũ*, ‘I am going.’
2. *tũ chalaĩ chhai*, ‘thou wast going.’
3. *wō chalaĩ chhai*, ‘he was going.’

Plural.

1. *mhẽ chalā chhā*, ‘we are going.’
2. *thẽ chalō chhō*, ‘you are going.’
3. *wai chalaĩ chhai*, ‘they are going.’

The following
first person singular

RAJASTHĀNĪ.

which this tense takes in the various languages in the
Bundeli only the masculine forms are shown:—

chal'tu hū.
chalat hū or chalāt hū.
chalū hū.
chalū hū.
chalū chhū.
chalū hū.
chalū chhū.

(e) The

usual way of forming the imperfect in Rājasthānī is
to add the verb substantive to an oblique verbal noun
which changes for gender, number or person. Thus we
have *chalai chhū*, I was going, literally, I was on going, or
English 'I was a-going.' A similar idiom is heard in
the Hindi, where it has probably been borrowed from
Mālvī alone does not use the present participle as in ordinary
Hindi, but uses the present participle as in ordinary
Gujarati. The present participle may also be op-
erative in Gujarati. We thus obtain the following forms of the

hū chal'tu hū.
mai chal'tu.
mai chal'ai hū.
hū chal'tō thō.
mai chal'ai chhō.
hū chal'tō hō, hū chal'ai hō.
hū chal'tō hō.

(f) Part

the following are the most usual forms in the

Braj
Bundeli
Mewati
Malvi
Jaipuri
Marwari
Gujarati

person
nominative
chaliwā.
chali'ba.
chal'bā.
chal'wā.
chal'bō.
chal'bō.
chal'bō.
chal'bō.
chal'tū.

The diff.
thānī dialects
Bundeli.

In Rājasthānī

we see that when they exist the Rājasthānī
forms differ from Gujarati, but differ from Braj and
Western Hindi. Here again the
forms are different.

It should be noted that, right in the heart of the Mār-wā-rī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mār-wā-rī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mār-wā-rī in the
Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mār-wā-rī in the area in which it is a Vernacular.

Standard Mār-wā-rī—		
Marwar	.	1,591,160
Eastern Mār-wā-rī—		
Mār-wā-rī-Dhūndhārī (Marwar)	49,300	
Gōrāwāṭī (Kishangarh)	15,000	
Mār-wā-rī of Ajmer	208,700	
Mār-wā-rī of Merwara	17,000	
Mēwā-rī (including Mār-wā-rī)	1,684,864	
		1,974,864
Southern Mār-wā-rī—		
Gōdwā-rī (Marwar)	147,000	
Sirohi—		
(Sirohi)	169,300	
(Marwar)	10,000	
	179,300	
Dēorāwāṭī (Marwar)	86,000	
Mār-wā-rī-Gujarātī—		
(Marwar)	30,270	
(Palanpur)	35,000	
	65,270	
		477,570
Western Mār-wā-rī—		
Thālī—		
(Marwar)	380,900	
(Jaisalmer)	100,000	
	480,900	
Mixed dialects	204,749	
		685,649
Northern Mār-wā-rī—		
Bikānērī—		
(Bikaner)	533,000	
(Bahawalpur)	10,770	
	543,770	
Shēkhāwāṭī	488,017	
Bāgrī	327,359	
		1,359,146
Total number of speakers of Mār-wā-rī in the Mār-wā-rī area		6,088,389

The Mār-wā-rīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mār-wā-rī.

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundelī only the masculine forms are shown :—

Braj	.	<i>chal^atu haũ.</i>
Bundelī	.	<i>chalat hō or chalat āw.</i>
Mewātī	.	<i>chalũ hũ.</i>
Mālvi	.	<i>chalũ hũ.</i>
Jaipurī	.	<i>chalũ chhũ.</i>
Mārwarī	.	<i>chalũ hũ.</i>
Gujarātī	.	<i>chālũ chhũ.</i>

- (e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect :—

Braj	.	<i>haũ chal^atu hō.</i>
Bundelī	.	<i>maĩ chalat tō.</i>
Mewātī	.	<i>maĩ chalai hō.</i>
Mālvi	.	<i>hũ chal^atō thō.</i>
Jaipurī	.	<i>maĩ chalai chhō.</i>
Mārwarī	.	<i>hũ chal^atō hō, hũ chalāi hō.</i>
Gujarātī	.	<i>hũ chāl^atō hatō.</i>

- (f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.	Infinitives.
Braj	<i>chal^atu</i>	<i>chalyau</i>	<i>chal^anaũ, chaliwaũ.</i>
Bundelī	<i>chalat</i>	<i>chalō</i>	<i>chalan, chal^abō.</i>
Mewātī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anũ, chal^abō.</i>
Mālvi	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anō, chal^awō.</i>
Jaipurī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anũ, chal^abō.</i>
Mārwarī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anō, chal^anũ, chal^abō.</i>
Gujarātī	<i>chāl^atō</i>	<i>chālyō</i>	<i>chāl^avũ.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundelī.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat^rrō* or *kat^rrō-k*, how many; *khā^ñ gayō* or *khā^ñ gayō-s*, where did he go? To these may be added *rō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

General conclusion.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwātī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhi spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Standard Mārwarī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive is *kō*, while in Standard Mārwarī it is *rō*. In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū^{lō}*, I shall strike. In Mārwarī, there are three forms. In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū^{lā}*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Standard Mārwarī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwarī, according to locality. In South Marwar, in the State of Sirōhī, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhi makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhaṭ^{kī}, which are grouped together as Western Mārwarī. Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū.

It should be noted that, right in the heart of the Mārwarī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwarī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwarī in the
Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwarī in the area in which it is a Vernacular.

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		<hr/> 179,300
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		<hr/> 65,270
		<hr/> 477,570
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		<hr/> 685,649
Northern Mārwarī—		
Bikānērī—		
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(Bahawalpur)	10,770
		<hr/> 543,770
Shēkhāwāṭī	488,017
Bāgrī	327,359
		<hr/> 1,359,146
Total number of speakers of Mārwarī in the Mārwarī area		<hr/> 6,088,389

The Mārwarīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvī, have been included under Mārwarī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	i.e. the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	...	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana . . . . .	...	No figures available.
Central India . . . . .	...	No figures available.
Coorg	1	
Kashmir . . . . .	...	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōḍs of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēśrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyarī, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikanēri, and is already included in the Mārṡārī figures.

The total number of recorded Mārwarī speakers is therefore as follows:—

Mārwarī speakers at home	6,088,389
„ „ „ abroad	451,115
TOTAL	<u>6,539,504</u>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārwarī in British India at, at least, 6,550,000.

Mārwarī has an old literature about which hardly anything is known. The writers sometimes composed in Mārwarī and sometimes in Braj Bhākhā. In the former case the language was called *Ḍiṅgal* and in the latter *Piṅgal*. None of the *Ḍiṅgal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārwarī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mārwarī. I know of the following:—

- ROBSON, REV. J.—*A Selection of Khyāls or Mārwarī Plays, with an Introduction and Glossary*. Bessar Mission Press, 1866.
- KELLOGG, REV. S. H.—*A Grammar of the Hindī Language, in which are treated the High Hindī, also the colloquial Dialects of Rājputānā with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.
- FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhutī Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.
- PAṆḌIT RĀM KARṆ ŚARMĀ.—*Mārwarī Vyākaraṇa*. A Mārwarī grammar written in Mārwarī. No date or place of publication in my copy, Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the ‘Mahājani’ character of Upper India and to the Mōḍī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages:—

The following account of the grammar of Standard Mārwarī is based on the specimens and on Paṇḍit Rām Karṇ Śarmā’s *Mārwarī Vyākaraṇa*. It is interesting to note that the Mārwarī verb has a regular organic Passive Voice. Although the grammar of Mārwarī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājani character is really this Mārwarī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārwarī merchant who went to Delhi. Thence his clerk wrote home ‘bābū ajmēr gayō, bārī bahā bhēj-ḍijē, the Babu has gone to Ajmer, send the big ledger.’ This, being written without vowels, was read by its recipient, *Bābū āj mar-gayō, bārī bahā bhēj ḍijē*, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwarī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āu*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jīnāi-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwarī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwarī, *chāliyō*. *ḷ* is often indicated thus, *ल*, instead of by *ळ*.

In writing Mārwarī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ḍ̣*. In Mārwarī there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwarī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *बमो* represents 'badō' or 'bamō.' In printing the Mārwarī specimens in the Dēvanāgarī character, I shall represent *ḍ* by *ḍ* and *ṛ* by *ṛ*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍh^hnō* for *paḍh^hnō*, to read; *pāilō* for *pahilō*, first; *kāinō* for *kah^hnō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension :—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā.</i>
Agent	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Loc.	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Obl.	<i>ghōḍā.</i>	<i>ghōḍā.</i>

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar.</i>
Agent	<i>ghar.</i>	<i>gharā.</i>
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā.</i>	<i>gharā.</i>
Obl.	<i>ghar.</i>	<i>gharā.</i>

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
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We occasionally meet with a feminine locative in *ā̃*, as in *un biriyā̃*, at that time.

OTHER NOUNS.

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
Masculine.	<i>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāwā̃</i> .
	<i>munī</i> , a sage.	<i>munī</i> .	<i>munī</i> .	<i>muniyā̃</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā̃</i> .
	<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhu</i> .	<i>sādhuvā̃</i> .
	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābuvā̃</i> .
Feminine.	<i>mā</i> , a mother.	<i>mā</i> .	<i>māwā̃</i> .	<i>māwā̃</i> .
	<i>mūrtī</i> , an image.	<i>mūrtī</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
	<i>tamākhū</i> , tobacco.	<i>tamākhū</i> .	<i>tamākhuvā̃</i> .	<i>tamākhuvā̃</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuvā̃</i> .	<i>bahuvā̃</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gawā̃</i> .	<i>gawā̃</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī̃</i> ,	<i>nāī̃</i> ,	<i>kanāī̃</i> ,	<i>raī̃</i> .
Instr. and Abl.	<i>sū̃</i> ,	<i>ū̃</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>tanō</i> ,	<i>handō</i> .
Locative	<i>mē̃</i> ,	<i>māī̃</i> ,	<i>māhāī̃</i> ,	<i>māī̃</i> , <i>māy</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī̃* (or *nāī̃*) and *raī̃* are locatives of *nō* and *rō* respectively. *Kanāī̃* is a contraction of *kāī̃-nāī̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *raī̃* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwārī or Mālvi is spoken.

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	<i>tēlī</i> , an oilman.	<i>tēlī.</i>	<i>tēlī.</i>	<i>tēliyā̃.</i>
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With regard to the above it should be noted that the dative (and accusative) postpositions *nāī* (or *nāī̃*) and *rāī* are locatives of *nō* and *rō* respectively. *Kanāī* is a contraction of *kāī-nāī̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī* will be found below.

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The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *tanō*, *handō*) changes to *rā* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *tanī*, *handī*) before any feminine noun; and to *rē* or *rāi* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhāi*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāi* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rā ghōḍā-sū*, from the horse of the king; *khēt-rī kākāḍiyā*, the cucumbers of the field; *ghar-rāi pachhāi*, behind the house; *thā-rāi bāp-rāi ghar-māi*, in your father's house; *āp-rāi khētā-māi*, in his own fields; *in-rāi hāt-māi*, in his hand; *khētā-rāi pālī*, the boundary of the fields, literally, 'in of the fields'; *un-dēs-rāi*, in of that country, one amongst its inhabitants; *thā-rāi bābō-sā gōṭh kīvī*, by your father a feast was made; *un-rai bāp dāthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāi* or *nāi* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāi* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhāi un-rāi bēṭāi-rāi ghanā chāb^hkiyā rī-dīvī-hāi*, I have given many stripes to his son; *ēk jīnāi-rāi dōy dāw^hrā hā*, to a certain man there were two sons; *un-rāi gōṭh*, a feast for him. In the first example it will be noted that the *rāi* of *un-rāi* is also in the locative to agree with *bēṭāi*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāi* is often used instead of *rā*. Thus *āp-rāi bāp-nāi kayō*, he said to his father; *āp-rāi hukam-nāi lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphāiḍāi-māi* (not *kūphāiḍā-māi*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōḥā*, a horse:—

	Sing.	Plur.
Nom.	<i>ghōḍō</i> .	<i>ghōḍā</i> .
Agent	<i>ghōḍē</i> , <i>ghōḍāi</i> .	<i>ghōḍāi</i> .
Accus.	<i>ghōḍō</i> , <i>ghōḍā-nāi</i> .	<i>ghōḍā</i> , <i>ghōḍā-nāi</i> .
Instr.	<i>ghōḍā-sū</i> , <i>ghōḍā-ū</i> .	<i>ghōḍā-sū</i> , <i>ghōḍā-ū</i> .
Dat.	<i>ghōḍā-nāi</i> .	<i>ghōḍā-nāi</i> .
Abl.	<i>ghōḍā-sū</i> , <i>-ū</i> .	<i>ghōḍā-sū</i> , <i>-ū</i> .
Gen.	<i>ghōḍā-rō</i> (<i>-kō</i> , <i>-tanō</i> , <i>-handō</i>).	<i>ghōḍā-rō</i> (<i>-kō</i> , <i>tanō</i> , <i>-handō</i>).
Loc.	<i>ghōḍē</i> , <i>ghōḍāi</i> , <i>ghōḍā-mē</i> , etc.	<i>ghōḍāi</i> , <i>ghōḍā-mē</i> , etc.
Voc.	<i>hē ghōḍā</i> .	<i>hē ghōḍā</i> .

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīū jāy-hai, the black horse goes like the wind.

Kālā ghōḍā-nāi dōṛāwō, make the black horse gallop.

Kālī ghōḍī baḍī saitān hāi, the black mare is very vicious.

Kālī ghōḍī-nāi dōṛāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin^akiāi dāw^arāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^atā* is employed in the sense of 'than,' as in *uchchāraṇ-mē mūl swarā kar^atā lambā bōlījāi*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dūjō*, second; *tijō*, third; *chōthō*, fourth; *pāch^awō*, fifth; *chhatthō*, sixth; *sāt^awō*, seventh; *āth^awō*, eighth; *naw^amō*, ninth; *das^awō*, tenth, and so on. *Pāch^awō* has its agent *pāch^awē* and its oblique form *pāch^awā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, māi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, ma-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mārō.</i>	<i>āpā-rō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāi, māi, mhārā, mārā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tāi.</i>	<i>thā, tamā.</i>
Acc.-Dat.	<i>thā-nāi, ta-nāi.</i>	<i>thā-nāi, tamā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamā-rō.</i>
Obl.	<i>thāi, tāi, thārā, thārāi.</i>	<i>thā, thārā, thārāi, tamā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *thākur-sā*, *sēth-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō</i> , <i>yō</i> ; fem. <i>ā</i> , <i>yā</i> .	<i>wō</i> , <i>ā</i> , <i>uwō</i> ; fem. <i>wā</i> , <i>uwā</i> .
Agent	<i>in</i> .	<i>un</i> .
Acc.-Dat.	<i>ĩ-nāĩ</i> , <i>in-nāĩ</i> , <i>anĩ-nāĩ</i> .	<i>ũ-nāĩ</i> , <i>un-nāĩ</i> , <i>wanĩ-nāĩ</i> .
Gen.	<i>in-rō</i> .	<i>un-rō</i> .
Obl.	<i>ĩ</i> , <i>in</i> , <i>anĩ</i> .	<i>ũ</i> , <i>un</i> , <i>wanĩ</i> .
Plur. Nom.	<i>āĩ</i> , <i>ē</i> .	<i>wāĩ</i> , <i>wē</i> , <i>uwāĩ</i> , <i>uwē</i> .
Agent	<i>āĩ</i> , <i>ā</i> , <i>yāĩ</i> , <i>ināĩ</i> .	<i>wāĩ</i> , <i>wā</i> , <i>uwāĩ</i> , <i>unāĩ</i> , <i>wanāĩ</i> .
Obl.	<i>āĩ</i> , <i>ā</i> , <i>yāĩ</i> , <i>ināĩ</i> .	<i>wāĩ</i> , <i>wā</i> , <i>uwāĩ</i> , <i>unāĩ</i> , <i>wanāĩ</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikō</i> , <i>jakō</i> ; fem. <i>jikā</i> , <i>jakā</i> .	<i>sō</i> , <i>tikō</i> , fem. <i>tikā</i> .
Agent	<i>jīn</i> , <i>jan</i> , <i>janē</i> , <i>jīnē</i> , <i>jē</i> , <i>jikan</i> , <i>jikāĩ</i> .	<i>tin</i> , <i>tinē</i> .
Obl.	<i>jīn</i> , <i>jan</i> , <i>janē</i> , <i>jē</i> , <i>jikan</i> .	<i>tin</i> , <i>tinē</i> .
Plur. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikā</i> , <i>jikāĩ</i> , <i>jakāĩ</i> .	<i>sō</i> , <i>tikā</i> , <i>tikāĩ</i> .
Agent	<i>jaĩ</i> , <i>jē</i> , <i>jyāĩ</i> , <i>jīnāĩ</i> , <i>janāĩ</i> , <i>jikāĩ</i> .	<i>tināĩ</i> , <i>tikāĩ</i> .
Obl.	<i>jaĩ</i> , <i>jē</i> , <i>jyāĩ</i> , <i>jīnāĩ</i> , <i>janāĩ</i> , <i>jikāĩ</i> .	<i>tināĩ</i> , <i>tikāĩ</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kuṇ*, who? (masc. and fem.) and *kāṇ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kuṇ, kaṇ.</i>	<i>kāṇ, kāṇ, kaṇ.</i>
Agent and Obl. form.	<i>kuṇ, kaṇ, kuṇi, kaṇi, kiṇ, kṇ.</i>	<i>kuṇi.</i>
Plur. Nom.	<i>kuṇ, kaṇ.</i>	.....
Agent and Obl. form.	<i>kuṇā, kaṇā, kiṇā.</i>	.....

The Indefinite pronouns are *kōi*, anyone, and *kāṇ, kṇ, or kṇ*, anything. *Kōi* has its agent and oblique form *kiṇi, kuṇi, or kō*. When *kṇ* is used, the letter *i* must be added to the postposition, as in *kṇ-rō-i*, of anyone. *Kāṇ, kṇ* or *kṇ* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>hṇ.</i>	<i>hṇ.</i>
2. <i>hāi.</i>	<i>hō.</i>
3. <i>hāi.</i>	<i>hāi.</i>

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*hōtō, hūtō, whētō* (masc. pl. *-tā*; fem. *-tī*), becoming.

Past Participle—*huwō, huyō, whiyō, whiō* (fem. *huī*), become.

Adjectival Past Participle—*huwōrō, huyōrō*, become.

Conjunctive Participle—*hūyar, hūy-nāi, hō-kar, hō, whētō-knāi, whēr*, having become.

Infinitive—*hōwan, hōw-nō, hōnō, hūnō, whāinō, whāinū, whāibō*, to become.

Noun of Agency—*hōn-wālō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>huṇ, hōṇ, whēṇ.</i>	<i>huwā, whāiā, whāihā.</i>
2. <i>huwāi, whāi.</i>	<i>huwō, whāiō, whāihō.</i>
3. <i>huwāi, whāi.</i>	<i>huwāi, whāi.</i>

Definite Present—I am becoming, etc. *huṇ-hṇ* or *whēṇ-hṇ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindī, or

whāi-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>whēhũ.</i>	<i>whēhã.</i>
2.	<i>whēhī.</i>	<i>whēhō.</i>
3.	<i>whēhī.</i>	<i>whēhī.</i>

2nd form—

huũ-lā, whēũ-lā, etc.

3rd form,—

huũ-gō, whēũ-gō, etc.

Imperative, become!

sing. *whāi*, plur. *hōwō*.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār^atō*, striking.

Past participle, *māriyō, māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō, māriyō-huwō*, stricken.

Conjunctive participle, *mār, mār-kar, mārār, mar-nāĩ* (or *-nāĩ*), *mārũ-nāĩ* (or *-nāĩ*), *mār^atō-knāĩ*, having struck.

Infinitive, *māraṇ, mār^aṇō, mār^aṇũ, mār^abō*, to strike.

Noun of Agency, *mār^aṇāwālō, mār^abāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ã*. Thus, *mulk-mē liyã phirũ*, I will take (thee) about the country; *mhārō māl magāw^atã gharī na kar^asī jēj*, he will not make an hour's delay in sending for my property; *āw^atã āw^atã ghar nērō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mārũ.</i>	<i>mārã.</i>
2.	<i>mārāĩ.</i>	<i>mārō.</i>
3.	<i>mārāĩ.</i>	<i>mārāĩ.</i>

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mārũ-hũ.</i>	<i>mārã-hã.</i>
2.	<i>mārāĩ-hāĩ.</i>	<i>mārō-hō.</i>
3.	<i>mārāĩ-hāĩ.</i>	<i>marāĩ-hāĩ.</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āṣ*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
2.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārāṣi-hō</i>	<i>mārāṣi-hī</i>	<i>mārāṣi-hā</i>	<i>mārāṣi-hī</i>
2.	<i>mārāṣi-hō</i>	<i>mārāṣi-hī</i>	<i>mārāṣi-hā</i>	<i>mārāṣi-hī</i>
3.	<i>mārāṣi-hō</i>	<i>mārāṣi-hī</i>	<i>mārāṣi-hā</i>	<i>mārāṣi-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing.	Plur.
1.	<i>mār^ahū, mār^asū, mārū</i>	<i>mār^ahū, mārū</i>
2.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahō, mārō</i>
3.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahī, mārī</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārū-lā</i>
2.	<i>mārāṣi-lā</i>	<i>mārō-lā</i>
3.	<i>mārāṣi-lā</i>	<i>mārāt-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārũ-gā</i>	<i>mārũ-gī</i>
2.	<i>mārāi-gō</i>	<i>mārāi-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārāi-gō</i>	<i>mārāi-gī</i>	<i>mārāi-gā</i>	<i>mārāi-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārjai*, *mārjyō*, *mārjyō*.

Past Tenses.—These are formed from the past participle as in Hindī. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāim^akiāi dāw^arāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hũ mār^atō, (if) I had struck.

hũ mār^atō-huũ, I may be striking.

hũ mār^atō-huũ-lā, I shall (*or may*) be striking.

hũ mār^atō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhāi mārīyō, I struck (him).

hũ sūtō, I slept.

mhāi mārīyō-hāi, I have struck (him).

hũ sūtō-hũ, I have slept.

mhāi mārīyō-hō, I had struck (him).

hũ sūtō-hō, I had slept.

mhāi mārīyō-huwaĩ, I may have struck (him).

hũ sūtō-huũ, I may have slept.

mhāi mārīyō-huũ-lā, I shall (*or may*) have struck (him).

hũ sūtō-huũ-lā, I shall (*or may*) have slept.

mhāi mārīyō-hōtō, had I struck (him).

hũ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw^anō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

kar^anō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lēw^anō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw^anō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

pīw°nō, to drink, past participle *pzyō* (fem. *pī* or *pīvī*).

jāw°nō, to go, past participle *gayō* (fem. *gai*).

kah°nō, *kāñnō*, or *kāiw°nō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kaī*); conjunctive participle *kāiyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *mariyō* or *muchyō*. *Dēkh°nō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *uḍ°nō*, to fly; causal *uḍāw°nō*; double causal *uḍ°wāw°nō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *āi* to *i*; and *ū*, *ō*, and *āū* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *bawāw°nō*, and from *kah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindī rules:—

dēw°nō, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

lēw°nō, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

sīw°nō, to sew, causal *sīwāw°nō*.

khāw°nō, to eat, causal *khawāw°nō*.

pīw°nō, to drink, causal *piwāw°nō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is 'not to sing,' not (as in Hindī) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, *kīwāñ jar-dō kāi manakh mahāi ātā rahāi*, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marij°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar°nō</i> , to do	<i>karij°nō</i>
<i>khāw°nō</i> , to eat	<i>khawij°nō</i>
<i>lēw°nō</i> , to take	<i>lirij°nō</i>
<i>dēw°nō</i> , to give	<i>dirij°nō</i> .

Even neuter verbs can take this passive (cf. the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awij°nō*, to be come; *mhāi-sū awijāi nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū marijiyō*, I was struck; *thāi-sū nahī khawijāi-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw^anō*, to take for oneself.

Examples are :—

parō mār^anō, to kill (Hindī *mār-dāl^anā*).

parō jāw^anō, to go away (Hindī *chalā-jānā*).

parō uṭh^anō, to rise up (Hindī *uṭh-jānā*).

thū warō jā, thou (masc.) go away.

thū warī jā, thou (fem.) go away.

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēū-hū, I take the book for myself.

ū pōthī parī dēhī, he will give the book away.

mhāi chāb^akiyā rī divī-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō kar^anō*, to go frequently.

Inceptive verbs are formed with the infinitive in *n*, as in *uwō kasālō bhug^atan lāgō*, he began to experience want.

Vocabulary.—Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *in-sū-hij*, even from these; *mār^awārī bhākhā-rī unnati hōw^anā-sū mār^awār-rō tō phāy^adō huwāi-ij*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar^asī-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḍō-rō dāw^arō*, the elder son; *jakō-rī gaw-rī kachērī-mā ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.



CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipurī, Ajmērī, Kishangarhī, and Hārautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language; on its east, in order from north to south, the Dāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāthairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipārī or Shiopurī.

Number of speakers.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

JAIPURĪ—

Standard	.	.	.	.	.	.	.	.	.	790,231
Tōrāwātī	.	.	.	.	.	.	.	.	.	342,554
Kāthairā	.	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	.	182,133

Carried over . 1,442,875

RĀJASTHĀNĪ.

	Brought forward	1,442,875	
Nāgarchāl		71,575	
Rājāwāṭī		173,449	1,687,899
Kishangarhī			116,700
Ajmēri			111,500
Hārautī—			
Standard	943,101		
Sipāri	48,000		991,101
			<hr/>
TOTAL EASTERN RĀJASTHĀNĪ			2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwarī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bāṇī of Dādū, I have translated into English. One of the copies of the Bāṇī now in my possession was written 234 years ago. In the Bāṇī there are 20,000 lines, and in Dādū's life, by Jān Gopāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Dās	32,000 lines.
Jaisā	124,000 „
Prayāg Dās	48,000 „
Rajab-jī	72,000 „
Bakhnā-jī	20,000 „
Śaṅkar Dās	4,400 „
Bābā Banwārī Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence.”

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhārī, or

the language of the Dhundhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūṇḍh*) on the western frontier of the State.¹ Other names employed by natives are *Jhār-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāñ-kūñ-kī bōlī*, or the speech of *kāñ-kūñ*, from the peculiar word *kāñ*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hālō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthīs:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.*—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthīs on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dadu-panthi Sect.* *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1884.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindī Language, in which are treated the High Hindī, of Rājputānā also the colloquial Dialects with copious philological notes.* Second Edition, London, 1893. Amongst the Rājputanā Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rājputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1898. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards **pronunciation**, we may note a frequent interchange of the vowels *a* and *i*. Thus, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānuḥā*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khushī*), happiness; *ādō*, half; *sīk^abō*, to learn; *kāṛ^abō*, to draw, pull; *lād^abō* (for *lādh^abō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛ^abō* for *parh^abō*, to read, and *chhaṛ^abō* for *charh^abō*,

¹ See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagaṭ* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah^abō*, to remain, and *kah^abō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah^abō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū^h-chhū^h*, say; *khai-chhai*, he says; *khai*, it (fem.) was said; *khāñī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaītō*, for *bah^atō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

Prākṛit.	Rājasthānī.
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chalianu</i> , gone	<i>chalyō</i> (cerebral <i>l</i>)
<i>kāl</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kar*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, *करर karar* is 'having done,' but *कखोर karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

ar, and :—

chhōṭ^akyō bēṭō . . . chalyō-gāyō ar . . . āp-kō dhan uṛā-dīnū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

ādī rāt gāi-r (गईर) kāwar-jī nāi-nai bōlyā, midnight passed, and the youth spoke to the barber.

ũ-nai dūr-sũ ātō dēkhyō-r (देखोर) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-k (पूछोक) 'mhē kãĩ karã?' *tō maĩ yā khũ-čhũ-k* (खूँक) 'aurã-kĩ sāy karbā-nai sadā tyār rahō-k' (रहोक) *jĩ-sũ thē kām-kā minakh whai-jāwō*, if you ask that 'what shall we do?' then I am saying this that 'always remain ready to help others that by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *ĩ lāyak kōnai ak thā-kō bēṭā bājũ*, I am not so worthy that I should be called thy son.

k, or :—

kãĩ thē jāsyō-k (जास्योक) *kōnai*, will you go or not.

wō rōṭi khāi-čchai-k (खाईकैक) *dūdḥ piyō čchai*, has he eaten bread or drunk milk.

as, *asĩ*, pronominal suffix of the third person :—

āp bichārĩ-as ab aĩḍai raibā-kō dharam kōnai,—she herself considered 'it is not proper to stay here.' Here the initial *a* is not elided.

rāṇĩ puchhĩ-s, 'wā kãĩ bāt čchai?'—the queen asked (*lit.* by the queen it was asked-by-her), 'what is that thing?'

mā-nai-s khāĩ kōnai, he did not tell it to his mother. This suffix sometimes takes the form *asĩ* as in *ĩ nāḍĩ-maĩ hĩrā mōṭĩ whai-sĩ*, in this river there are diamonds and pearls. *cf.* *kanai-sĩ-k*, near (him).

jĩḍ aĩḍai sāsarai-s gāwār-ĩ-gāwār čhā-ĩ, then there his father-in-law's house they verily were perfect boors.

khāĩ gayō-s, where did he go?

wō kyō āyō nai-s, why did he not come.

maĩ-s tō aĩḍai-ĩ čhō, it was I who was here.

Here the *as* does little more than emphasize the word *maĩ*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them.' Thus, कतरो *katrō* or कतरोक *katrō-k*, feminine कतरी *katrī* or कतरीक *katrī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunĩ*.

As regards declension, there are wide divergencies from the system which is familiar in Hindōstānī.

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōrō*, a horse (Hindōstānī *ghōrā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōrā-kō*, of a horse; *ghōrā*, horses. The oblique

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

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mā-nai-s *khai kōnai*, he did not tell it to his mother. This suffix sometimes takes the form *asī* as in *ĩ nāḍi-mai hīrā mōṭi whai-sī*, in this river there are diamonds and pearls. *cf.* *kanai-sī-k*, near (him).

jīḍ ũḍai sāsarai-s *gāwār-i-gāwār chhā-i*, then there his father-in-law's house they verily were perfect boors.

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plural ends in *ā*, as *ghōṛā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khaī* or *pōtai khaī*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example:—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōlō, pōlai</i>	<i>pōtā, pōtā</i>
Loc.	<i>pōtai</i>	<i>pōtā</i>
Obl.	<i>pōtā</i>	<i>pōtā</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows:—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū, saī.</i>
Genitive	<i>kō.</i>
Locative	<i>maī (in), ūpar or mālai (on).</i>

Régarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sās^rai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō mātthō ar nāk pāñī-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkaḥ thikānai ai*, his sense came into a right condition; *jō bātō mhārai bātai āwai*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggailā*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden; *bazārā chālā*, let us go to market; *dukānā-mai rahyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap; *gōḍalyā*, on the knees; *gōḍ-pōthyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhaiyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of adjectives :—

ēk chōkhō minakh, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min^akhā-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū-kō bhāi ū-kī bhaiṇ-sū lambō chhāi*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *wō maryō kīḍō ū bich baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the first person is *mai*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Acc.-Dat.	<i>mū-nai, ma-nai, mhārai</i>	<i>mhā-nai, mhā-kai</i>	<i>āpā-nai, āp^anai</i>
Genitive	<i>mhārō (-rā, -rī, -rai), mhāw^alō</i>	<i>mhā-kō</i>	<i>āp^anū</i>
Oblique form.	<i>mū, ma, mai</i>	<i>mhā</i>	<i>āpā</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp^anū*, obl. masc. *āp^anā*, locative *āp^anai*, fem. *āp^anī*. Note that *āp^anū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp^anū ghōṛō gayō, our horse went.

āp^anā chhōrā yō kām karyō-chhai, our boys have done this deed.

wō āp^anā ghōṛā-mālai baiṭhyō, he is seated on our horse.

wō āp^anā chhōrā-nai pharāvai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nri, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tai</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭ^akyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *mai ūṭh^asyū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar baṛā ād^amyā-kai chīrō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāi . . . rōbā lāgyō jīd rāñi khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

Yō, this.			Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat.	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ī-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen.	<i>ī-kō</i>	<i>yā-kō</i>	<i>ī-kō</i>	<i>wā-kō</i>
Obl.	<i>ī</i>	<i>yā</i>	<i>ī</i>	<i>wā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

Singular.		Plural.
Nom.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat.	<i>jā-nai</i> , - <i>kai</i>	<i>jā-nai</i> , - <i>kai</i> ; <i>jyā-nai</i> , - <i>kai</i>
Gen.	<i>jā-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl.	<i>jā</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun*, who? and *kāñ*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñ-kō*, of what? The word *kāñ* is typical of Jaipurī, which is hence locally called the *kāñ-kūñ-kī bōlī*.

Kōñ means 'any' and *kēñ*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhñ</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaibō</i> , <i>hōbō</i> , <i>whaiñū</i> , or <i>hōñū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāñ</i> , <i>hōtāñ</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōñ</i> , or <i>hñ</i>	<i>whā</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp^anū*, obl. masc. *āp^anā*, locative *āp^anai*, fem. *āp^anī*. Note that *āp^anū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

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The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nri, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
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The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṛ^akyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *maī ūṭh^asyū ar mhārā* (not *āp-kā*) *bāp-kunai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar barā ād^amyā-kai chīrō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nūī . . . rōbā lāgyyō jīd rāṇī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

Yō, this.			Wō, that.		
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Acc.-Dat. .	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>		<i>ī-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen. . .	<i>ī-kō</i>	<i>yā-kō</i>		<i>ī-kō</i>	<i>wā-kō</i>
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Agent	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat.	<i>jī-nai</i> , - <i>kai</i>	<i>jā-nai</i> , - <i>kai</i> ; <i>jyā-nai</i> , - <i>kai</i>
Gen.	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
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	Sing.	Plur.
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The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
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Agent . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat. .	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ū-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen. . .	<i>ī-kō</i>	<i>yā-kō</i>	<i>ū-kō</i>	<i>wā-kō</i>
Obl. . .	<i>ī</i>	<i>yā</i>	<i>ū</i>	<i>wā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

	Singular.	Plural.
Nom. . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat. . .	<i>jī-nai</i> , - <i>kai</i>	<i>jā-nai</i> , - <i>kai</i> ; <i>jyā-nai</i> , - <i>kai</i>
Gen. . .	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl. . .	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun*, who? and *kāñi*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñi-kō*, of what? The word *kāñi* is typical of Jaipurī, which is hence locally called the *kāñi-kūñi-kī bōlī*.

Kōi means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhū</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaiḃō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaiḃō</i> , <i>hōḃō</i> , <i>whaiñū</i> , or <i>hōñū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāñi</i> , <i>hōtāñi</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōñ</i> , or <i>hū</i>	<i>whāñ</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōũ-lā, hōũ-lō, hũlā, or hũlō</i>	<i>whā-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyũ</i>	<i>hōsyā</i>
2. <i>hōsī</i>	<i>hōsyō</i>
3. <i>hōsī</i>	<i>hōsī</i>

Imperative.—2. sg., *whai*, pl., *hō* ; respectful *whījō, whaijō, or hōjō*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār^atō-chhũ*, but *mārũ-chhũ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *maĩ mārāi-chhō*, not *maĩ mār^atō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *maĩ mārũ-lā* or *maĩ mārũ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *sī* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *maĩ mār^asyũ*, I shall strike.

The Infinitive ends in *bō* or *ñũ*, thus *mār^abō* or *mār^añũ*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mārar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

	<i>us-nē</i>	<i>ghōrē-kō</i>	<i>mārā</i>
<i>Jaipurī</i> —			
	<i>wo</i>	<i>ghōrā-nai</i>	<i>māryō</i>
<i>English</i> —			
	by-him	to-the-horse	it-was-struck.

With these remarks I give the following conjugational forms of the verb *mār^abō*, to strike:—

<i>Infinitive.</i>	<i>mār^abō</i> (obl. <i>mār^abā</i>) or <i>mār^aṇū</i> (obl. <i>mār^aṇā</i>), to strike.
<i>Present Participle.</i>	<i>mār^atō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>mārī</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^atāi</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^abāhālō</i> , <i>mār^abālō</i> , <i>mārārō</i> , or <i>mārākō</i> , a striker.
<i>Simple Present and Present Subjunctive—</i>	

I strike or may strike, etc.

	Sing.	Plur.
	1. <i>mārū</i>	<i>mārā</i>
	2. <i>mārai</i>	<i>mārō</i>
	3. <i>mārai</i>	<i>mārai</i> ¹
<i>Future—</i>		
	I shall strike, etc.	
I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār^asyū</i>	<i>mār^asyā</i>
	2. <i>mār^asī</i>	<i>mār^asyō</i>
	3. <i>mār^asī</i>	<i>mār^asī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārā-chhā</i>
2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

Imperfect—

I was striking, etc.

1. <i>maĩ mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>maĩ māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are:—

<i>Perfect</i>	<i>maĩ māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>maĩ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maĩ mār^atō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^atō-hũ*, I may be striking; *maĩ mār^atō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār^atō-whaitō*, were I striking; *maĩ māryō-whai*, I may have struck; *maĩ māryō-whai-lō*, I shall have struck, or may have struck; *jai maĩ māryō-whaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dīnū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *līnū* or *līyō*. *Kar^abō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaĩ*, he said to his father; *ũ-nai pūchhĩ*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh^abō* is used like *ḍālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^abō kar^ajē*, do continually, keep doing, = Hindōstānī *kiyā kījīyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āvō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written लावो, जीयायो, and लाद्यायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *piṭ^abō*, to be beaten, is *piṭ^abō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-ī ād^amī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect.

The populations reported as speaking these two dialects are:—

Mēwātī	1,121,154
Ahīrwātī	448,945
TOTAL	<u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēōs, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī ‘*Bīghōtā-kī bōlī*,’ a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows:—The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahīrwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindī. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.*:—Standard Mēwātī, Rāthī Mēwātī, Nahērā Mēwātī, and Kathēr Mēwātī. Kathēr Mēwātī is also the Mēwātī of Bharatpur. The Kathēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Tahsīl* Thana Ghazi which lies in the south-west of Alwar State. The *Rāth* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāthī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects:—

Standard Mēwātī	253,800
Rāthī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,300
TOTAL	758,600

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers:—

Rajputana—		
Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
		855,654
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
		265,500
	TOTAL .	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *ghōṛō*, a horse:—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛā, ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛā-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kai, kī)</i>	<i>ghōṛā-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipuri.

Adjectives often end in *yō*, where in Hindi they end in *ā*, and in Jaipuri in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyū*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns :—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>muj, mā, mērai</i>	<i>tuj, tū, tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap^anū*, obl. *ap^anā*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, viz.:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ī, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i>), <i>bī, wāĩ</i>
Obl.	<i>aĩ</i>	<i>wāĩ, wāĩh</i>
Gen.	<i>aĩ-kō</i>	<i>wāĩ-kō, wāĩh-kō</i>
Plur. Nom.	<i>yē, yar</i>	<i>wē, wai, waih</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kah* or *kahĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.*Present. 'I am,' etc.*

	Sing.	Plur.
1.	<i>hũ</i>	<i>hũ</i>
2.	<i>hai, hā</i>	<i>hō</i>
3.	<i>hai</i>	<i>hāi</i>

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	<i>hō or hau</i> or <i>thō</i>	<i>hī</i> <i>thī</i>	<i>hā</i> <i>thā</i>	<i>hī</i> <i>thī</i>

The following are the principal parts of the verb 'to become':—

<i>Infinitive</i>	<i>whaibō, hōbō, whaiñū, to become.</i>
<i>Present Participle</i>	<i>hōto, whaitō, becoming.</i>
<i>Past Participle</i>	<i>huyō, become.</i>
<i>Conjunctive Participle</i>	<i>hō-kar, hōr, having become.</i>
<i>Noun of Agency</i>	<i>whaitū, whaiñhār, one who becomes.</i>

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	<i>hōũ, hũ</i>	<i>whũ</i>
2.	<i>whai, whā</i>	<i>hō</i>
3.	<i>whai, whā</i>	<i>whāi</i>

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

<i>Present Definite</i>	<i>hũ-hũ, I am becoming.</i>
<i>Imperfect</i>	<i>whai-hō, I was becoming.</i>
<i>Future</i>	<i>hũ-gō, I shall become.</i>

FINITE VERB.—The principal parts are:—

<i>Infinitive</i>	<i>mār^abō, mār^añū, to strike.</i>
<i>Present Participle</i>	<i>mār^atō, striking.</i>
<i>Past Participle</i>	<i>māryō, struck.</i>
<i>Conjunctive Participle</i>	<i>mār-kar, mārār, mār-karhāñi, having struck.</i>
<i>Noun of Agency</i>	<i>mārāñ-wāļō.</i>

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārā</i>
2.	<i>mārai, mārā</i>	<i>māro</i>
3.	<i>mārai, mārā</i>	<i>mārai</i>

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārā-hā</i>
2.	<i>mārā-hai</i>	<i>māro-hō</i>
3.	<i>mārai-hai</i>	<i>mārai-hai</i>

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	<i>mārai-hō</i>	<i>mārai-hē</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>māro-gā</i>	<i>māro-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>mārai-gā</i>	<i>mārai-gī</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mār̃tō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahīr country) is

General description.

spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Niṣāmat* of Patiala, which has to its north the Dadri *Niṣāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipurī; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Aβīpia and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahīrānī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *sẖ* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as follows:—

Number of speakers.

Gurgaon	159,900
Pataudi	19,000
Delhi (returned as Mēwātī)	18,694
Rohtak (Jhajjar)	71,470
South Nabha	43,881 ¹
Narnaul of Patiala (returned as Bāgrī-Mēwātī)	136,000

TOTAL . 448,945

I know of no works written in Ahīrwāṭī, and of no previous account of their Literature, authorities. language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

Written character. The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Grammar. Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *sẖ*, instead of the Mēwātī *hẖ*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwātī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar^añō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dinū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap^anū* or *ap^añō*, masculine oblique *ap^anā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā</i> , <i>sai</i>	<i>sō</i> , or <i>saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thē*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvi is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Ohhindwara and Chanda.

On the north, Mālvi has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nimāḍi dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvi area. These are shown in the map facing p. 1.

Mālvi is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Mālvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvi spoken by Rajputs of Malwa proper is called Rāngri. It is distinguished by its preference for Mārwarī forms.

The following table shows the estimated number of speakers of Mālvi in the area
Number of speakers. in which it is a vernacular :—

Indore Agency		183,750
Eastern Mālvi—		
Kota	80,978	
Tonk (Chabra)	20,000	
Gwalior Agency	395,000	
	<hr/>	495,978
Bhopal Agency		1,800,000
Bhopawar Agency		147,000
Western Malwa Agency	1,241,500	
Tonk (Nimbahera)	4,000	
	<hr/>	1,245,500
Sōṇḍwārī—		
Western Malwa	115,000	
Jhalawar (Chamhala)	86,556	
Bhopal	2,000	
	<hr/>	203,556
		<hr/>
		1,449,056
Broken Mālvi of the Central Provinces—		
Hoshangabad	126,523	
Betul	119,000	
Bhōyārī of Chhindwara	11,000	
Kaṭiyāl of Chhindwara	18,000	
Paṭāvī of Chanda	200	
	<hr/>	274,723
		<hr/>
		TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvi in other parts of India. It is true that from a few districts some speakers of Mālvi spoken elsewhere in India. Rāṅgrī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwarī really spoke Mālvi. As the main dialect of Central India, Mālvi has exercised considerable influence on the Dakhiṇī Hindōstānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvi dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mārwarī, is employed for writing Mālvi.

As Mēwāṭi represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvi Grammar. represents Rājasthānī merging into Bundēli and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvi, in the Malwa country, has two forms, viz. :—Rāṅgrī (properly spelt Rāṅgrī) or Rāj-wārī, spoken by Rajputs, and Mālvi (properly spelt Mālvi), sometimes called Ahirī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāṅgrī shows a tendency to agree with the dialects of central Rajputana, Mārwarī (under the form of Mēwārī) and Jaipurī.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundelī or Gujarātī. As regards the name Ahīrī, attention has been drawn, when dealing with Ahīr-wāṭī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwarī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhī*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kādhō*, draw (water); *bē*, for *bhī*, also; *aḍāz*, for *adhāz*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭi*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kahⁿō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *apⁿō*, own; *mārⁿō*, to strike; while Rāngrī has *āpⁿō*, and *mārⁿō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēgⁿḍō</i> , a dog	<i>ṭēgⁿḍā</i>	<i>ṭēgⁿḍā</i>	<i>ṭēgⁿḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍⁿkī</i> , a daughter	<i>laḍⁿkī</i>	<i>laḍⁿkyā̃</i>	<i>laḍⁿkyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭi-hōrō*, daughters; *ād^amī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes *बापे* and sometimes *बापे̃*. Another example is *chhōṭā laḍ^akāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar^adār* (not *sar^adārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

Accusative-Dative	<i>nē, kē.</i>
Ablative-Instru.	<i>sē̃, sē, ũ.</i>
Genitive	<i>kō, rō.</i>
Locative	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows :—

Singular.	I.	Thou.
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhānō</i>	<i>thā̃-kō, thānō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamārō*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgrī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

‘Your Honour’ is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. ‘Self’ is *āp*, genitive (Rāṅgrī) *āp^anō*, (Mālvī) *ap^anō*. *Ap^anō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap^anā māl-tāl-kō bāṭṭō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōṭā chhōṛā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgrī and Mālvī. Its forms are as follows:—

	Rāṅgrī.	Mālvī.
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> , <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāṅgrī is *ū*, as in *ū rāj^apūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāṅgrī.	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yō</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ē</i> , <i>yā</i>	<i>ē</i> , <i>aṇā</i> , <i>iṇā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>yē</i> .
Oblique	<i>aṇā</i> , <i>iṇā</i>	<i>in</i> .

The Relative is:—

Singular—Nominative	<i>jō</i>	<i>jō</i> .
Oblique	<i>jaṇī</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jaṇā</i>	<i>jīn</i> .

Similarly ‘who?’ is *kūṇ*, oblique singular (Rāṅgrī) *kaṇī*, etc. (Mālvī) *kē*, etc. ‘What?’ is *kaṭī*, *kaṭī*, or *kāṭī*. ‘Anyone’ *kōṭī*. As an adjective this does not change in inflexion, but (Rāṅgrī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōṭī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kit^arō-k*, how much? *kit^arā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, ‘then’ and ‘when’; ‘*jathē*,’ ‘there’ and ‘where.’

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.

waṭhō, that place: *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place ; *uṭhā-sē*, from there ; *uṭhē*, there.

jaṭhō, what place, that place ; *jaṭhā-sē*, from where, from there ; *jaṭhē*, where, there.

kaṭhō, what place ? *kaṭhā-sē*, from where ? *kaṭhē*, where ?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

Singular.	Plural.
1. <i>hā</i>	<i>hā</i> .
2. <i>hē, hai</i>	<i>hō</i> .
3. <i>hē, hai</i>	<i>hē, hai</i> .

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō</i> ;	plur.	<i>thā</i> .
Fem.	sing.	<i>thī</i> ;	plur.	<i>thī</i> .

As elsewhere, this tense does not change for person. Rāṅgrī has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāṅgrī.	Mālvī.
Infinitive	<i>whēṇō, wēṇō</i>	<i>hōnō</i> .
Present Participle	<i>whētō, wētō</i>	<i>hōtō</i> .
Past Participle	<i>whayō</i>	<i>huō</i> .
Conjunctive Participle	<i>whē-nē, wā-nē</i>	<i>huī-nē</i> .
Imperative	<i>whō</i>	<i>hō</i> .
Future	<i>waṭṭgā, wūṭgā</i>	<i>hōṭṭgō</i> .

Finite verb.—Principal Parts.

Infinitive	<i>mār^anō, mār^awō</i>	<i>mār^anō</i> , to strike.
Present Participle	<i>mār^atō</i>	<i>mār^atō</i> , striking.
Past Participle	<i>māryō</i>	<i>māryō</i> , struck.
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck.
Noun of agency	<i>mār^awā-wālō</i>	<i>mār^awā-wālō</i> , a striker.

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike) ; as a present conjunctive (I may strike) ; and as a future (I shall strike).

Singular.	Plural.
1. <i>mārū</i>	<i>mārā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārē</i> .

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

Singular.	Plural.
1. <i>mārū-hū</i>	<i>mārā-hā</i> .
2. <i>mārē-hē</i>	<i>mārō-hō</i> .
3. <i>mārē-hē</i>	<i>mārē-hē</i> .

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundelī. Thus, *hũ mār^atō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mārũgā</i>	<i>mārāgā</i> .
2. <i>mārēgā</i>	<i>mārōgā</i> .
3. <i>mārēgā</i>	<i>mārēgā</i> .

Mālvi sometimes substitutes the Bundelī *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārũgō*, I (masculine) shall strike ; *hũ mārũgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngrī.	Mālvi.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i> .	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^anō</i> , to do,	past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take,	„	<i>liyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give,	„	<i>diyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdhō*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *sun^anō*, to hear ; *sunānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *sunānō*, it became audible ; (Mālvi) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *dai-lākh^anō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ^awā lāgī*, she began to fall. In one instance, Mālvī has the Bundēlī form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up^ar-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *tēg^a-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkaḍ-lā*, O wretched cock.

NĪMĀDĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsīl*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhīlī. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows:—

Nimar	181,277
Bhopawar	293,500
TOTAL	474,777

Nīmāḍī is really a form of the Mālvi dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhīl languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *α*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāṭ*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvi and Khāndēśī, aspiration is often dropped, as *hāth*, not *hāṭh*, a hand; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhīl languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *jawach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *α*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvi. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses; *ghōḍānā-kō*, of horses:

¹ The language of the Burhanpur *Tahsīl* is Khāndēśī.

bāp, a father; *bāp^anā*, fathers; *bēṭī*, a daughter; *bēṭīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.

Accusative-dative, *ka*.

Instrumental-ablative, *sī*, *sū*.

Genitive, *kō*, (*kā*, *kī*).

Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *kha*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kā* used to agree with feminine nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāī ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haū, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apaṇ*, we (including the person addressed); *ap^anō*, our (including the person addressed); *apaṇ-na*, by us.

Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.

Yē, this; oblique *inā* or *ē*.

Wō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.

Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.

Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāi*, what? *kōi*, anyone; *kaī*, anything.

The influence of the Bhil dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār^anū*, to strike.

I am striking.

Singular.

1. *mārūch* or *mārūj*
2. *mārēch*, *mārach*, *mārēj*, *māraj*.
3. *mārēch*, *mārach*, *mārēj*, *māraj*.

Plural.

- mārāch*, *mārāj*.
mārōch, *mārōj*.
mārēch, *mārach*, *mārēj*, *māraj*.

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pār^adhī Bhil dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvī future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw^aṇū nī khūsī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

(એજી જીયૈરૈ દોય નાવડાલાઃ ઉવાં માંયસૂંનેજ
 જિઝે આપરૈ વાપને જયોજે બાબોયામારી પાંતી
 રો માજ આવૈ જીજી મને દિરાવોઃ જરૈ ઉણઝી
 પરી ઘરવિજરી ઉણાંને નાંદિવીઃ થોડાદિલાડાં
 પહે નૈનાજિઝે નાવડૈ આપરી સારી પૂંજી નેલીજ
 રપરખંઝયો નૈ ઉઠૈ આપરી સારી મતાજુરૈ
 નૈજે ઉનાયદિવીઃ યૈંજ પૂરિયાં પહે ઉણદેસમેં
 જબરો જાણ પાડિયો તો ઉવો જમાજો સુગતણ
 જાણોઃ નેપહે ઉણદેસરૈ એજીરૈ વાસી જનૈરં
 યોતો ઉણ આપરૈ પેતાંમેં સૂરાંરી નારચરાચણ

જૈમેલીયો તો ઊણ સૂરું રૈ નરણરો પ્રાણ લોલો
 જિણ સું આપરો પેર નરણરો મતી ક્રિયો પરં
 તપ્રાણ લોલી ક્રિયો ઊણ જૈ દીજો જલીઃ માવને
 તહુવો જરૈ બિનારો જૈ મારૈ પિતા જૈ જિતરાં
 દૈન જીયાલા ગીણ જૈ ધપાઢિ બારી મિજતી લી
 ઊણ ઊપરંત જીં ઊગેલો ની ઊવારૈ રૈ તો લો જૈઠ
 લુજાં મરુંકુંઃ સૂલ મૈંકું પગાં જાલ હોય મારૈ બા
 પજૈ જાઠિં નૈ ઊણ નૈ જૈ જૈ જાવો મામૈ પર
 મેસર સું બે ભુષ કુવો નૈ આપ સું જુપાતર પણો
 ક્રિયોઃ સૂલ મૈં આપરો હોરુ જવાઢિ જૈ ડો તોરયો
 જલીં સૂલ મૈં આપ મજૈ દૈન જીયા સરસતૈ રાષોઃ
 પ્રૈર ઊઠ નૈ બાપ જૈ ગયોઃ તો આંગા સું આવત
 જૈ ઊણરૈ બાપ ઊણ નૈ દીઠો તો દયા આઈ સૂ
 દોડ જૈ બાની જગાય બાલો લીયોઃ તરૈ નાવ ડૈજ

ईकै बाबोजी कुं परमे मर रो नै आपरो दोर कुं
 नै आपरो पूत न चाहुं जै डोरयो नहीः जरै
 बाप न्याजरुं नै न ईकै अमाभा गाबा जाओ
 वै ईए नै पैराओ नै ईए रे रात में मूंद डीपे
 राओ नै पगां में पगर धीयां पैराओ नै आओ
 बलीया सी न दं नै तत नार जगावां नार एओ
 नाव डो मर नवो जमारो पायो है जभीयो डो
 जावो हैः तरै मारली राजी कुआः
 छेए बिरियां छेए रो बमो डो नाव डो छेत में हो
 नै आवतां आवतां घर जे डो आयो जह छे
 ए हाडा डायार सुलियाः जरै अज न्याजर
 नै तेउ नूजीओ नै ओ हो ज न्हां ई हैः जह छेए
 नई नै धारो नई आय गयो है नै धारै बाबो
 मा छेए रै डोर डोर पाडो आव एरी जोर

જિવી હૈઃ જીણ ઉપર ઉચો રીઆં જાલિયો નૈ
 માંય ગયો જલીં જરૈ ઉણ રો જાપ જારૈ આ
 યો નૈ ઉણ સુંમિયણ ચારી જિનીઃ જદ ઉણ
 જૈ જૈ રીતરા જરસહું આપરી નાજરી જરી
 નૈ જદૈ આપરૈ કુજમ નૈ ઝોપિયો જલીં તો
 રી આપમ નૈ જદૈ એજ ધાજહુ મારૈ માયિ
 યાં જૈ જોઠ દેવણ માહુ દિરાંયો જલીઃ નૈ હમૈ
 ઝો આપરો માંજ ડો આયો જીણ મૈં ગધરબે
 જરી હુલિયાર રાં માં નૈ ધવાય દિની જીણરૈ
 માહુ આપ રીતી ધુમી જિવી હૈઃ તો ઉણ જયો
 નૈ નાજા તુંજિત મારૈ માયે રૈ વૈ નૈ મારૈ જો
 મૈ હૈં જિજો મૈં ગધારો રીજ હૈઃ આં ધુમી જરણ
 જોગલી જિ ઉંજો ધારો નાઈ મર નૈં હુજો જનમ
 ધિયો હૈ નૈં ગમિયો ડોંઝા વો હૈઃ

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jina¹-rāi dōy dāw^arā hā. Uwā-māy-sū nāin^akiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, mārī pātī-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi un āp-rī ghar-bik^arī unā-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divi. Thōrā dihārā pachhāi nāin^akiāi dāw^arāi āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūji bhēli-kar par khaṇḍā gayō, nāi uṭhāi āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāḍāi-māi udāy-divi. Sāig khūtiyā pachhāi
all substance riotous-living-in was-wasted. All on-being-spent after
 un dēs-māi jab^arō kāl pariyo, tō uwō kasālō bhug^atan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi un dēs-rāi ēk rāiwāsī-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 un āp-rāi khētā-māi sūrā-rī dār charāwan-nāi mēliyo. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sūrā-rāi charan-rō khākh^alō hō, jin-sū āp-rō pēt bharan-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khākh^alō-hī kinī un-nāi dīnō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw^achēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit^arā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin^agiyā hā, jina-nāi dhapāu bāti mil^ati-hī, un up^arant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhī uwā-rāi rāitō-hō; nāi hū bhukā
something to-spare also them-to remaining-was; and I in-hunger
 marū-hū. Sū hamāi hū pagābāl-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jāū, nāi un-nāi kaū kāi, "bābō-sā, māi Par^amēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ āi should be pronounced as a in 'hat.'

bēmukh-huwō nāi āp-sū kupātar-panō kiyō, sū hamāi āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 chhōrū kawāi jāirō tō rayō nahī; sū hamāi āp ma-nāi
son I-may-be-called worthy indeed remained not; so now you me-to
 dāin^agiyā saras^atāi rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sū āw^atā-nāi un-rāi bāp un-nāi dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōr-nāi chhāti lagāy, bālō liyō. Tarāi
came, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw^arāi kār kār, ‘bābō-ji, hū Par^amēsar-rō nāi āp-rō chōr
by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hū, nāi āp-rō pūt kawāi jāirō rayō nahī.’ Jarāi
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp chāk^arā-nāi kār kār, ‘amāmā gābā lāō, nāi in-nāi
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pāirāō; nāi in-rāi hāt-māi mūd^ari pāirāō, nāi pagā-māi pagar^akhiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pāirāō, nāi āō batiyā chik^adā, nāi tat^akār lagāwā;
put-on, and come bread we-may-eat, and merriment we-may-make;
 kārān ō dāw^arō mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāi.’ Tarāi sārā-hi rāji huā.
is.’ Then all-indeed merry became.

Un biriyā un-rō badōrō dāw^arō khēt-māi hō, nāi āw^atā āw^atā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^arā-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kār, ‘ō dōl kār hāi?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kār kār, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāi thōr-thōrā pāchhō āwan^ari gōth kivi hāi.’ Jīn-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō risā baliyō, nāi māy gayō nahī. Jarāi un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sū sistāchārī kivi. Jad un kār
out came and him-to entreaty was-made. Then by-him it-was-said
 kār, ‘it^arā baras hū āp^ari chāk^ari kār, nāi kadēi āp^arāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj'rū mārāi sāthiyā-nāi gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāi hamāī ō āp-rō dāw'rō āyō, jin sāṅ ghar-bik'ri ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāi khawāy-divī, jin-rāi sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāi.' Tō un kayō kāi, 'bhābā, tū nit mārāi
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāi, nāi mārāi gōdāi hāi jikō sāṅ thārō-ij hāi. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karan jōg hī; kiūkāi thārō bhāi mar-nāi, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'
birth been-taken-is; and lost, he-found is.'

bēmukh-huwō nāi āp-sū kupātar-panō kiyō, sū hamāi āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 chhōrū kawāi jāirō tō rayō nahī; sū hamāi āp ma-nāi
son I-may-be-called worthy indeed remained not; so now you me-to
 dāin^agiyā saras^atāi rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sū āw^atā-nāi un-rāi bāp un-nāi dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōr-nāi chhāti lagāy, bālō liyō. Tarāi
came, so run-having breast having-applied, kiss was-taken. Thereupon
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by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hū, nāi āp-rō pūt kawāi jāirō rayō nahī.’ Jarāi
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp chāk^arā-nāi kār kār, ‘amāmā gābā lāō, nāi in-nāi
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pāirāō; nāi in-rāi hāt-māi mūd^ari pāirāō, nāi pagā-māi pagar^akhiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pāirāō, nāi āō baṭiyā chik^adā, nāi tat^akār lagāwā;
put-on, and come bread we-may-eat, and merriment we-may-make;
 kārān ō dāw^arō mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāi.’ Tarāi sārā-hi rāji huā.
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Un biriyā un-rō badōrō dāw^arō khēt-māi hō, nāi āw^atā āw^atā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^arā-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kār, ‘ō dōl kār bāi?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kār kār, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāi thōr-thōrā pāchhō āwan-rī gōth kivi hāi.’ Jiṇ-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō risā baliyō, nāi māy gayō nahī. Jarāi un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sū sistāchārī kivi. Jad un kār
out came and him-to entreaty was-made. Then by-him it-was-said
 kār, ‘it^arā baras hū āp-rī chāk^ari kār, nāi kadēi āp-rāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj^arū mārāi sāthiyā-nāi gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāi hamāi ō āp-rō dāw^arō āyō, jin sāṅg ghar-bik^arī ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāi khawāy-divī, jin-rāi sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāi.' Tō un kayō kāi, 'bhābā, tū nit mārāi
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāi, nāi mārāi gōḍāi hāi jikō sāṅg thārō-ij hāi. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karan jōg hī; kiūkāi thārō bhāi mar-nāi, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'
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by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
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 pāirāō, nāi āō baṭiyā ohik^adā, nāi tat^akār lagāwā;
put-on, and come bread we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw^arō mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
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Un biriyā un-rō baḍōrō dāw^arō khēt-māi hō, nāi āw^atā āw^atā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^arā-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kākāi, ‘ō dōl kākāi hāi?’ Jad
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he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sū sistāchārī kivī. Jad un kākāi
out came and him-to entreaty was-made. Then by-him it-was-said
 kākāi, ‘it^arā baras hū āp-ri chāk^ari karī, nāi kadēi āp-rāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khājārū mārāi sāthiyā-nāi gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāi hamāi ō āp-rō dāwārō āyō, jin sāig ghar-bikārī ruliār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāi khawāy-divī, jin-rāi sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāi.' Tō un kayō kāi, 'bhābā, tū nit mārāi
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāi, nāi mārāi gōḍāi hāi jikō sāig thārō-ij hāi. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karan jōg hī; kiṭkai thārō bhāi mar-nāi, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'
birth been-taken-is; and lost, he-found is.'

khāj'rū mārāī sāthiyā-nāī gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāī hamāī ō āp-rō dāw'rō āyō, jin sāīg ghar-bik^ari ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
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harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivī hāī.' Tō un kayō kāī, 'bhābā, tū nit mārāī
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merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāī; nāī gamiyōrō, lābō hāī.'
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wārī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag^arā-kī bōlī*, from *mag^arō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mēr-wārī, which is practically the same as the Mēwārī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wārī. The two hardly differ. As will be seen later on, Mēwārī (and hence Mēr-wārī) is only an eastern form of Mār-wārī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsiyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows:—

North-west, Mār-wārī	Spoken by
North-east, Mār-wārī (i.e., Mēwārī)	17,000
Mag ^a rā-kī bōlī (Bhil language)	54,500
Other languages	44,500
	3,999
TOTAL =	
	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wārī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwārī in the country on the south, bordering on Mewar. The Mār-wārī is the same in kind as the Mār-wārī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wārī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wārī one in *rō*; the Jaipurī verb substantive *chhū*, I am, instead of the Mār-wārī *hū*, and the Jaipurī future with *s*, instead of the Mār-wārī future ending in *lā*. The varying proportions of the admixture of Jaipurī

MĀRWĀRĪ-DHUNḌHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwarī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	28,500	
Mixed dialect	20,800	
	49,300	

The specimens which I have received of both of these show that the language differs but little from Standard Mārwarī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwarī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwarī. Thus, *kāā*. We may notice a few Jaipurī forms, such as *bē*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

STATE JODHPUR.

एक जणा-केँ दो टावर हा । बाँ-मे-सूँ छोटके आप-का बाप-नेँ कयो केँ बाबा-जी मारेँ पाँती-मेँ आवेँ जको माल म-नेँ द्यो । जद्याँ बीँ आप-की घर-बिकरी बाँ-नेँ बाँट-दीनी । थोड़ा-सा दिनाँ पछेँ छोटके डायड़ी आप-की सगळी पूँजी भेळी कर परदेस गयो । बठेँ आप-की सारी पूँजी कुफण्डा-मेँ उडा-दी । सगळी निवड़ियाँ पछेँ बीँ देस-मेँ जवरो काळ पड़ियो । तो वो कसालो भुगतवा लाग्यो । पछेँ बीँ देस-का रेँवावाला कनेँ रयो । बीँ आप-का खेताँ मेँ सूराँ-की डार चराबा मेल्यो । तो बीँ सूराँ-के चराबा-को खाखलो छो जीँ-सूँ आप-को पेट भरवा-को मतो कयो । पण खाखलो-ही कोई इ-नेँ दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNDHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk janā-kāĩ dō tābar hā. Bā-māĩ-sũ chhōṭ^akyē
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāĩ kayō kāĩ, 'bābāji, mārāĩ pāṭi-māĩ āwāĩ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāĩ dyō.' Jadyā bĩ āp-kī ghar-bik^arī bā-nāĩ bāṭ
property me-to give.' Then by-him his-own property them-to having-divided
 dinī. Thōrā-sā dinā pachhāĩ chhōṭ^akyō dāw^arō āp-kī sag^alī pūjī
was-given. A-few days after the-younger son his-own all substance
 bhēlī-kar par-dēs gayō. Bathāĩ āp-kī sārī pūjī
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māĩ udā-dī. Sag^alō niw^ariyā pachhāĩ bĩ dēs-māĩ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^arō kāl pariyo, tō bō kasālō bhug^atabā lāgyō. Pachhāĩ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bĩ dēs-kā rāibāwālā-kanāĩ rayō. Bĩ āp-kā khētā-māĩ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī dār charābā mēlyō. Tō bĩ sūrā-kāĩ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh^alō chhō jī-sũ āp-kō pēt bhar^abā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh^alō-hī kōī i-nāĩ diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌRĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *ṛō* (feminine *ṛī*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-ṛī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ:

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमल्ल-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 सुरज था-नैँ पुजस्यौ-जी भर मोत्याँ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारै पास ।
 पीवो-नी दारु-ड़ी । अमल्ल-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 जा एँ दासी बाग-मैँ ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो
 धणराज । पीवो-नी दारु-ड़ी । अमल्ल-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 थारी ओळूँ म्हे कराँ म्हारी करै न कोय । थारी ओळूँ म्हे कराँ करता करै जो होय ।
 पीवो-नी दारु-ड़ी । अमल्ल-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

Am ¹ lā-māī	āchhā	lāgō,	mhārā	rāj ;	pīwō-nī
Intoxication (of-opium)-in	nice	you-appear,	my	Lord ;	do-drink
dāru-ṛī.					
wine.					
Suraj !	thā-nāī	pūj ^{syā} -jī	bhar	mōtyā-kō	thāl ;
O-Sun !	you-to	we-will-worship	having-filled	pearls-of	a-dish ;
gharēk	mōṛā	ūg ^{jō} -jī ;	piyā-jī	māhrāī	pās ;
about-a-ghari	late	rise-please ;	(as-my)-husband	to-me	near (is) ;
pīwō-nī	dāru-ṛī ;	am ¹ lā-māī	āchhā	lāgō	mhārā
do-drink	wine ;	intoxication (of-opium)-in	nice	you-appear	my. Lord ;
pīwō-nī	dāru-ṛī.				
do-drink	wine.				

Jā ē-dāsī bāg-māī ōr sun rājan-rī bāt,
 Go O-maid-servant garden-in and hear the-lord-of talk,
 kadēk mahal padhār^asī tō mat^awālō dhan^arāj ;
 at-what-time palace will-come then the-intoxicated lord-of-wealth ;
 piwō-nī dāru-rī ; am^alā-māī āchhā lāgō, mhārā rāj ;
 do-drink wine ; intoxication-in nice you-appear, my Lord ;
 piwō-nī dāru-rī.
 do-drink wine.

Thārī ōlū mhē karā, mhārī karai na kōy ; thārī ōlū
 Thy longing I do, mine does not anybody ; thy longing
 mhē karā ; Kar^atā karāi jō, hōy ; piwō-nī dāru-rī, am^alā-māī
 I do ; Fate does what, becomes ; do-drink wine, intoxication-in
 āchhā lāgō, mhārā rāj ; piwō-nī dāru-rī.
 nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājīvika*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī ऐ *āi* is often written ए *ē*. In such cases I have transliterated it *āi*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा हा । वुण्ण-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-
माँ-हूँ जको म्हारो बाँटो होय ओ म्ह-ने द्यो । तरें वीं वुणीने आप-री आजूका बाँक-दीवी ।
घण्ण दिवस नीं बीतिया-हा कै नानकियो गीगो साँग समेटर अलग देसाँ हाल्यो ग्यो अर वुठी
खोटा चालाँ-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-
दीवी तराँ विण देस-माँ बड़ो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा
रहवणवाळ-माँ-हूँ येकरे अठै रहवण लागियो । जिणी विण-ने आप-रा जावाँ-माँ सूरड़ा
चरावण खातर भेजियो । अर वु विणी कीतराँ-माँ-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट
भरण चावियो-हो । अर विणी-ने कुणी नीं देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇī	ād ^a mī-rāi	dōy	gīgā	hā.	Wuṇā-mā-hū	nān ^a kyāi
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
bhā-hū	kaḥ ^a wiyō	kāi,	‘āu	bhā,	ājūkā-mā-hū	jakō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which</i>
bāṭō	hōy	ō	mha-nāi	dyō.’	Tarāi	vī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>	<i>by-him</i>
ājūkā	bāchh	dīvi.	Ghaṇā	diwas	nī	bītiyā-hā
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were</i>
nān ^a kiyō	gīgō	sāg	samēṭar	alag	dēsā	bālyō-gyō,
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away,</i>
wuṭhi	khōṭā	chālā-mā	diwas	bitāw ^t ō-huwō	āp-rī	ājūkā
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property</i>
Jarā	viṇ	sāg	bitāy-dīvi	tarā	viṇ	dēs-mā
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in</i>
						<i>a-great</i>
						<i>famine</i>

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah^awaṇ-wāḷā-mā-hū yēk-rāi athāi rah^awaṇ lāgiyō. Jiṇi viṇ-nāi
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwaṇ khātar bhējiyō. Ar wu viṇi
his-own fields-in swine feeding for it-was-sent. And he those
 chhītrā-mā-hū jiṇ-nāi sūr-rā khāw^atā-hā āp-rō pēt bharāṇ chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇi-nāi kuṇi nī dēwā-hā.
and him-to anybody not giving-was.

MĒWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of MĒwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. MĒwārī has to its east, on the north the Hārauṭī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mērṡārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarṡārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of MĒwārī will be dealt with in detail further on.

The number of speakers of MĒwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	24,100
Merwara (Mērṡārī)	54,500
Kishangarh (Sarṡārī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	228,264
	1,684,864

The MĒwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārṡārī. It is really a mixture of Mārṡārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mārṡārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mārṡārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārṡārī, but we sometimes meet Jaipurī forms like *vī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōṛkyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *karhar*, having done. The original form from which both the regular *karar* and *karhar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara'ar*, from which both *karar* and *karhar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipuri *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दीय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछ्यो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने द्यो । जद वाँ वाँ-ने आप-की पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदी । जद ज सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पड़्यो हर ज टोटायलो हो-गयो । हर ज जाय-ने वा देस-का रहवावाकाँ-माँ-हूँ एक-कै नखैँ रहवा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चरावा-ने मेल्यो । हर ज वाँ छूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरबो चावो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछ्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिळै-है हर हूँ भखाँ मरू । हूँ ऊठर म्हारा बाप नखैँ जाऊँलो हर वा-ने कहूँलो कै हे बाप बैकुंठ-हूँ उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहावा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-कै सरीखो कर-द्यो ॥

MĒWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mēwārī has to its east, on the north the Hārauṭī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mērwarī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwarī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	24,100
Merwara (Mērwarī)	54,500
Kishangarh (Sarwarī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	<hr/> 228,264
	<hr/> 1,684,864

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwarī. It is really a mixture of Mārwarī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mārwarī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mārwarī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwarī, but we sometimes meet Jaipurī forms like *vī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr^akyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^ahar*, having done. The original form from which both the regular *karar* and *kar^ahar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara^aar*, from which both *karar* and *kar^ahar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipuri *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने द्यो । जद वाँ वाँ-ने आप-की पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पड़ो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-नै वा देस-का रहवावाळाँ-माँ-हूँ एक-कै नखैँ रहवा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चरावा-ने मेल्यो । हर ऊ वाँ कूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरवो चावो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिक्के-है हर हूँ भखाँ मरू । हूँ ऊठर म्हारा बाप नखैँ जाऊँलो हर वा-ने कहूँलो कै हे बाप बैकुंठ-हूँ-उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहावा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-कै सरीखो कर-द्यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bētā hā. Wā-mā-hū lhōr^akyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, 'hē bāp, pūji-mā-hū jō mhārī
his-own father-to it-was-said, 'O father, property-in-from what my
 pāti hōwāi mha-nē dyō.' Jad wā wā-nē āp-kī pūji
share may-be me-to give.' Then by-him them-to his-own property
 bāt didī. Thōrā dan nahī huyā hā kāi lhōr^akyō
having-divided was-given. A-few days not passed were that the-younger
 bētō sag^lō dhan bhēlō kar^ahar par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-pan-mā dan gamāv^atā-huwā āp-kō sag^lō
and there riotousness-in days in-having-passed his-own all
 dhan udāy-didō. Jad ū sag^lō dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl paryō, har ū tōṭāy^alō hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāi wā dēs-kā rah^abāwālā-mā-hū ēk-kāi nakhāi
he having-gone that country-of inhabitants-among-from one-of near
 rah^abā lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūt^arā-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēt bhar^abō chāwō-hō; har wā-nē kōi bhī kāi nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāi,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mhārā bāp-kē kat^arā-hī dān^akyā-nē khābā-hū bad^atī rōṭī
'my father-of how-many hired-servants-to eating-than more bread
 mīlāi-hāi, har hū bhūkhā marū; hū ūṭhar mhā-rā bāp nakhāi
being-got-is, and I in-hunger die; I having-arisen my father near
 jālō har wā-nē kahūlō kāi, 'hē bāp, Baikunṭh-hū ul^atō har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh'tā pāp kīdō-hāi; hū phērū āp-kō bēṭō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-he-called
 jōgō nahī hū. Mha-nē āp-kā dān'kyā-mā-hū ēk-kē sarīkhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
 kar-dyō."'
 make." '

MEWĀRĪ OF AJMER.

Mēwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwarī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

रख्यो राणे-राव हिंदुपत रख्यो राणे-राव ।
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥
 जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।
 सोलाँ उमरावाँ साथ हिंदुपत । रख्यो राणे-राव ॥
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥
 निक्करावळ प्रथी नाथ-री । क्रोड मोहर कुरवान ॥
 आया-रा करूँ ओक्कावणा । पळ पळ वारूँ प्राण ।
 बिक्कालो रख्यो राणे-राव हिंदुपत । रख्यो राणे-राव ॥
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāi
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāi	Jagamandra	padbārāi,	nōkha	birājāi
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat.</i>
.Sōlā	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus ;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>
basyō	hiwarā-māy ;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in ;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichharāwal	prathī	nātha-rī	krōḍ	mōhar	kurabān.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will-)sacrifice.</i>
Āyā-rā	karū	ōchbāwanā	paḷa-paḷa	wārū	
<i>(His-)coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān.					
<i>the-breath (of-my-life).</i>					
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāi	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhīl dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mērwārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōlā Lake.

² See Part III of this volume, pp. 31 and ff.

MĒWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Minās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
TOTAL	<u>228,264</u>

The main language of Jaipur is Jaipurī and of Bundi Hārauṭī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhū* of the east, and the *hū* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-कै दो बेटा हा । वाँ-मैँ-सूँ छोटी ऊँ-का बाप-नै कीयो बाप धन-मैँ-सूँ जो
 म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन वाँ-नै बाँट-दीयो । थोड़ा दना पाकै छोटी
 बेटो सब धन लेर पर-देस-मैँ ऊठ-ग्यो अर उडै खोटे गेकै लागर आप-को सब धन उडा-दीयो ।
 ऊ सब धन उडा-दीया जयाँ ऊँ देस-मैँ बडो काक पड़ो अर ऊ कँगाक हो-ग्यो । ऊ गियो अर
 ऊँ देस-का रैवाहाकाँ-मैँ-सूँ एक-कै रै-ग्यो । अर ऊ ऊँ-नै आप-का खेताँ-मैँ सूर चराबा खनायो ।
 जो पातड़ाँ सूर खावै-छा जाँ-सूँ ऊ आप-को पेट भरवा-सूँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bēṭā hā. Wā-maĩ-sū chhōṭō ũ-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kīyō, 'bāp, dhan-maĩ-sū jō mhārī pāṭi āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāṭ diyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōrā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-maĩ ūṭh-gyō, ar uḍai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan uḍā-diyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uḍā-diyō jadyā ũ dēs-maĩ baḍō kāl paṛyō, ar ũ kāgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ũ dēs-kā raibā-hāṭā-maĩ-sū ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ũ ũ-nai āp-kā khētā-maĩ sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāṭryā sūr khāwai-chhā jā-sū ũ āp-kō pēt bhar^abā-sū
What husks swine eating-were them-with he his-own belly to-fill
 rājī chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhili. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwarī. For want of a better name, I call it Mārwarī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwarī. These are (1) Gōḍwārī immediately to the west of the Bhil *Nyār-kī bōlī* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirōhī, and (4) Mārwarī-Gujarātī. The number of speakers of each is estimated to be as follows :—

Godwari	147,000
Sirohi—	
Sirohi	169,300
Marwar	10,000
	<hr/>
Deorawati	86,000
Marwari-Gujarati—	
Marwar	30,270
Palanpur	35,000
	<hr/>
	65,270
	<hr/>
TOTAL	477,570

GŌDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwarī is called Gōdwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like *āi*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī : *bē*, two; *ḍikārō* (Gujarātī *dikārō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *kari-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāñ*, I will go; *kēñ*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍikārō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌDWĀRĪ).

JODHPUR STATE.

एक जणा-रे वे डीकरा हता । वणाँ-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करने द्यो । जरे वणे आप-री घर-वकरी वणाँ-ने वाँटेने दे-दी । थोरा दाराँ केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काक पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूराँ-ने सरावा-ने खेत-में मेलियो । तो वण भडूराँ-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणैई दीदो नीं ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌḍWĀRĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rē bē ḍik^arā hatā. Waṇā-mē-ti lōrō ḍik^arō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyō, 'bhābā-jī, māri pāti-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāṭ^awār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak^arī waṇā-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wāṭē-nē dē-dī. Thōrā dārā kērē lōr^akiyō ḍik^arō waṇ-rī pāti
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-mē gamāy dīdī. Hārī khuṭiyā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōtō kāl pariyo. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat^awā lāgō. Athā kērē waṇ dēs-rā ēk rēwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē meliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
 Tō waṇ bhaḍūrā-rē sār^awā-rō khāk^alo hatō taṇ-tī āp-rō pēt
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar^awā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
 not.

SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirŏhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—									
Sirŏhī.	.	.	.	.	.	.	.	.	161,300
Rāṭhī.	.	.	.	.	.	.	.	.	2,000
Sāēṭh-kī Bōlī	.	.	.	.	.	.	.	.	6,000
									<hr/> 169,300
Marwar	.	.	.	.	.	.	.	.	10,000
									<hr/> 179,300

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārṡārī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārṡārī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *āũ*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirŏhī, looked at from a Mārṡārī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (شهر), a city; *dusaṭ*, for *dushta*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jād*, and *jhād*, jungle.

Unlike Mārṡārī, the cerebral ण *ṇa* is pronounced as if it were dental.

श *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rāũ*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

SIRŌHĪ.

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Unlike Mārṡārī, the cerebral ण *ṇa* is pronounced as if it were dental.

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Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	<i>Singular.</i>								<i>Plural.</i>
Masc.	<i>tō</i>	.	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नान्के दिकरे भावा-ने कियुँ के ओ भावा-जी
आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरुँ म-ने दिओ । जरिँ वणे पोता-रो धन
वाँटीने दे दीदो । गणा दाडा नीँ वुआ जरिँ नान्को दिकरो हारुँई धन भेळो करीने अल्लगो देसा
वर गो । जरिँ वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-में मोटो
काळ पडिओ । जरिँ वो कंगीर वुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे
पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-में हूर सरावा हारु मेलिओ । जरिँ
वो खाखलुँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने
काँई नीँ देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^arā tā. Waṇ-māy-ti nān^akē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik^arē bhābā-nē kiyū kē, 'O bhābā-jī, āp^anē aṇ
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-ti jō mārē pāti āwē jīt^arū ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
 Jarī waṇē pōtā-rō dhan wāti-nē dē-didō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
 wuā jarī nān^akō dik^arō hārū-i dhan bhēlo karī-nē
became when the-younger son all-even property together made-having
 al^agō dēsāwar gō. Jarī waṭē luchāi-mē dādā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-rō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kangīr wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rēwāsīā-māy-ti ēk-rē pāg^ati rēwā lāgō. Jarī waṇē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād^ami-nē pōtā-rā khētar-mē hūr sarāwā hārū mēliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh^alū hūr khātā-tā waṇ-māy-ti waṇ-rī pēt bhar^awā-rī mar^ajī
husk swine eating-were that-from-among him-of belly filling-of wish
 wuī; paṇ kōi minak waṇ-nē kāi nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN I.

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A-certain man-to two sons were. Them-among-from by-the-younger
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by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pāṭi āwē jīṭ^arū ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
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Then by-him his-own property divided-having was-given. Many days not
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man-to his-own field-in swine grazing for it-was-sent. Then those
 khākhālū hūr khātā-tā waṇ-māy-tī waṇ-rī pēt bhar^awā-rī mar^ajī
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; paṇ kōi minak waṇ-nē kāi nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सन्दणपूर नाँम सेर तूँ । वण-में एक धनवाको हाउकार तो । वण-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआँ नीं जको दुरमोती मँगावेने पेर । होनार तो अतरुँ के-ने परो-गो । जरिँ पसे हाउकार गरे आयो । जरिँ हाउकार-रे वुए कीउँ के म-ने दुरमोती पेरारो । जरिँ वण हाउकारे कीउँ के मुँ परदेस-में लेवा जाउँ-हूँ ने लावेने पेरारूँ । तरिँ वो हाउकार अतरुँ के-ने देसावर गो । जाताँ जाताँ अलगो दरिआ कनारे गो । जायने वण दरिआ ऊपर तीन धरण् कीदाँ । तरिँ वण-ने सोइणुँ आयुँ के अठेदुरमोती नीं हे । जरिँ वो उटेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-रुँ देरुँ देखिउँ । जरिँ वो हाउकार वण देरा-में जायने बेटो । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वण बाँमण पूसियुँ के थुँ कुण हे । जरिँ वो केवा लागो के मुँ हाउकार हूँ । तरिँ वण बाँमण कीयुँ के थुँ कुँ आयो । जरिँ वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिँ बाँमण कीउँ के थुँ माहादेव-जी ऊपर धरणुँ दे । जको थ-ने माहादेव-जी दुरमोती देई । जरिँ वण हाउकारे माहादेव-जी ऊपर धरण् दीदाँ । तरिँ माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउँ के ए बाँमण थुँ अण अंदारा बेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिँ वो बाँमण अंदारा बेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदाँ । जरिँ वो हाउकार दुरमोती ले-ने गरे आवताँ तकाँ मारग-में एक ठग मिक्किओ । जरिँ हाउकारे ठग-ने देखीने मन-में विचारियुँ के मोती ठग अराँ-लेई । जरिँ हाउकारे पोता-री हातक फाडेने दुरमोती पराँ-गालिआँ । पसे वो हाउकार ठगा-रे गरे गो । जरिँ बाटी-बीजी खायने रात-रा हतो । जतरे ठग-री बेटो आई । जरिँ हाउकारे पूसिउँ के थुँ कुण हे । जरिँ वा ठग-री बेटो केवा लागी के मुँ थ-ने ठगवा आई-हूँ । जरिँ हाउकारे कीउँ के भलाई ठग । पण मारुँ एक वेण हास्रक । जरिँ कीउँ के का के-हे । जरिँ वण कीउँ के थुँ पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेहे के नीं । जरिँ वा नीसे आवेने गरवाकाँ-ने पूसिउँ के मुँ पाप करुँ जण-में थे पाप-रा भागीदार हो के नीं । तरिँ गरवाकाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं हूँ । जरिँ वा ठग-री बेटो पासी हाउकार पागती जायने बोली के हे हाउकार मुँ थ-ने ठगुँ नीं । ने थुँ म-ने था-रे साते ले-ने जा । तरिँ हाउकार ने ठग-री बेटो बेई जण् रात-रा उँटे माते बे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाआँ-थाँ जको हाउकार-री वु-ने पेरारिआँ । ने पसे मजा करवा लागूँ ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Sandaṇ-pūr nām sēr tū. Waṇ-mē ēk dhan-wāḷō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-rī wu hāi tī. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur^amōti pēriā nī, jakō dur^amōti māgāwē-nē
that, 'by-you royal-pearl is-worn¹ not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at^arū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kīū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur^amōti pērāwō.' Jarī waṇē hāukārē kīū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at^arū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al^agō dariā kanārē gō. Jāy-nē waṇē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dhar^anā kidā. Tarī waṇ-nē sōiṇū āyū kē aṭhē dur^amōti
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō uṭē-nē vīr-wuō, nē pāsō āw^atō-tō; jat^arē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat^arā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bām^anē pūsiyū kē, 'thū kuṇ hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām^anē
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur^amōti* being of extreme value, always agrees with participles, etc., in the neuter plural.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

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Ēk Sandaṇ-pūr nām sēr tū. Waṇ-mē ēk dhan-wālō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-rī wu hāi ti. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur^amōtī pēriā nī, jakō dur^amōtī māgāwē-nē
that, 'by-you royal-pearl is-worn¹ not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at^arū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur^amōtī pērāwō.' Jarī waṇē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at^arū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al^agō dariā kanārē gō. Jāy-nē waṇē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dhar^anā kidā. Tarī waṇ-nē sōinū āyū kē athē dur^amōtī
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō utē-nē vīr-wuō, nē pāsō āw^atō-tō; jat^arē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Mahādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat^arā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bām^anē pūsiyū kē, 'thū kuṇ hē?' Jarī
came, and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām^anē
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur^amōtī* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū kē, 'thū kyū āyō? ' Jarī wō hāukār
it-was-said that, 'thou why hast-come? ' Then the merchant
 bōliō kē, 'dur^amōti lēwā hārū āyō-hū.' Tarī bām^anē
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ
 kiū kē, 'thū Māhādēv-jī ūpar dhar^anū dē; jakē
it-was-said that, 'thou Mahādēv upon fasting give; then
 tha-nē Māhādēv-jī dur^amōti dēi.' Jarī waṇē hāukārē
thee-to Mahādēv a-royal-pearl will-give.' Then by-that by-merchant
 Māhādēv-jī ūpar dhar^anā didā. Tarī Māhādēv-jī rāt-rā
Mahādēv on fastings were-given. Then (by)-Mahādēv night-at
 bāmaṇ-rē sōinē jāy-nē kiū kē, 'ē bāmaṇ,
the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,
 thū aṇ ādārā vērā-mē ut^{rē}-nē dur^amōti lāwē-nē
thou this dark well-in descended-having royal-pearl brought-having
 aṇ-nē dē.' Jarī wō bāmaṇ ādārā vērā-mē ut^{rē}-nē
this-to give.' Then that Brāhmaṇ the-dark well-in descended-having
 dur^amōti lāwē-nē hāukār-nē didā. Jarī wō
royal-pearl brought-having the-merchant-to was-given. Then the
 hāukār dur^amōti lē-nē garē āw^atā takā
merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk ṭhag miḷiō. Jarī hāukārē ṭhag-nē
the-way-on one robber was-met. Then by-the-merchant robber-to
 dēkhī-nē maṇ-mē vichāriyū kē, 'mōti ṭhag arā-
seen-having mind- in it-was-thought that, 'the-pearl the-robber will-take-
 lēi.' Jarī hāukārē pōtā-rī hātaḷ phādē-nē
for-himself.' Then by-the-merchant his-own thigh torn-open-having
 dur^amōti parā-gāliā. Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept. Afterwards the merchant robber-in-of in-house
 gō. Jarī bātibijī khāy-nē rāt-rā hūtō. Jarī ṭhag-rī
went. Then bread-etc. eaten-having night-at slept. Then robber-of
 bēṭi āi. Jarī hāukārē pūsiū kē, 'thū kuṇ
daughter came. Then by-the-merchant it-was-asked that, 'thou who
 hē? ' Jarī wā ṭhag-rī bēṭi kēwā lāgī kē, 'mū
art?' Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag^awā āi-hū.' Jarī hāukārē kiū kē,
thee-to to-rob come-am.' Then by-the-merchant it-was-said that,
 'bhalāi, ṭhag; paṇ mārū ēk vēṇ hāmbaḷ.' Jarī kiū
'very-well, rob; but my one word hear.' Then it-was-said
 kē, 'kā kē-hē? ' Jarī waṇē kiū kē, 'thū
that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou
 pāp karē jaṇ-mē pāp-rā bhāgīdār gar^arā kōi
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wēhē kē nī." Jarī wā nīṣē āwē-nē gar-wālā-n
will-be or not." Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kē nī.' Tarī gar-wālā bōliā kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā ṭhag-rī bēṭī
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāg^atī jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē ṭhagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē ṭhag-rī bēṭī bēi jaṇā
go.' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur^amōṭi lāā-thā jakō hāukār-rī wu-nē pērāwīā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar^awā lāgā.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.³ As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag*'s house, and, after he had eaten some food, lay down at night time to sleep. The *Thag*'s daughter came into his room

¹ A *dur^amōṭi*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dhar^anō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A *Thag* combines robbery with murder.

‘Who are you?’ said the merchant. ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away. But first hear one word which I have to say to you.’ ‘What is that?’ replied she. ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit.’ So she went downstairs and asked the people of the house if they would share the guilt. ‘We won’t be sharers in the guilt,’ said they. Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you. Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

'Who are you?' said the merchant. 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away. But first hear one word which I have to say to you.' 'What is that?' replied she. 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. 'We won't be sharers in the guilt,' said they. Then the *Thag's* daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you. Leave the place, but take me with you.' So the merchant and the *Thag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ĀBU LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *dand*, punishment, and *ganō* for *gunō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōl^arū*, a hut; *ḍālū*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag^arō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har^akō* is for *sarīkhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई। भाबी गर-मे गाली-हे। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरे जगरो भाँगियो। हवा हो रुपिया दीदा। आगे ए-रू तू सात पाँसरो अमोल डुण्डे-रे वास्ते तोलियो। बीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ पाडिआँ। न्यात-मे ओ धणी जोजे नही। डाकुँ-कबाडुँ कजिआवारे लीदुँ-ओरूँ। तरी आँहो पीया हरको भाटो उणे-रे गर-मे राखियो कोइ नीँ। उए-रे गर-मे खोलराँ पाडेने उण-रो गनो थापियो। जण-रे माते पुठेवाहूँ खणवावारो मझियो नीँ। ओठे आगे ए-रू तू के राजा-रूँ डुण्ड-मुण्ड नीँ तू। खून हामलियो तो बे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., q.v. for further particulars.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ) DIALECT.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk bhāi sōri-pēṭō gar-mē bīrōt gālī-ī; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had; brother's-wife
gar-mē gālī-hē. Jaṇ-rē mātē ḍuṇḍ-muṇḍ rāj-ti kidō. Tarē jag^arō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū; sāt pāsēri amōl ḍuṇḍ-rē wāstē tōliō. Bīrōtē-rē
was; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā^ñ kajīō kidō. Khōl^arā^ñ pāḍiā^ñ. Nyāt-mē ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhaṇī jōjē nahī. Dālū-kabāḍū kajīā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ōrū. Tārī āhō piyā har^akō bhātō uṇ-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl^arā^ñ pāḍē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jaṇ-rē mātē puṭhē-wārū khaṇ^awāwārō maḷiō nī. Ōṭhē āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh^aliō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍuṇḍ pāḍē, jag^arō sōṭaw^atō-tō kē ōjam^atō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw'rī* and *saw'rī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो धनी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के थु कुण हे । अवणारे कीयु के सु वदाएत हु । एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-चु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे । दीकरो जनमतो शाँबरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे । एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-बेन कीधी । पचे दीकरो जनमताँ दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुआ । जरे राजाए दीकरा-रे शगाई कीधी । ने जाँन-री त्यारी कीधी ने परणवा-शारू हुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे । पसे जाँन रवाँनी हुई । तरे दीकराने वोहु केवा लागी के आपाँ वेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-मे वाग मारवारो लखीओ । जण-थी मे राजाने धरम-भाई कीदो । जरे राजाए आपाँने लोडारी कोठी-मे गालीआँ । जरे दीकरीए कीउ के वाग केवो वे-हे । तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ वाग-रो चरो काडीओ । जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ । तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēnī nag^ari-rō dhanī thō. Wō rājā rāt-rā bajār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
 giō, nē Wadāēt āw^atī-thī. Waṇ-nē rājāē puchīyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kuṇ hē?' Aw^anārē kīyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāmaṇ-rē āt lakh^awā-rē-wāstē jāu-chu.' Rājāē puchīyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āt lakhīō?' Tē Wadāēt kīyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āt lakhīs tēwā wal^atā kehī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āt likhīō kē, 'ē Bharāmaṇ-rē naw^amē mēhīnē ēk dīk^arō
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dīk^arō janam^atō sāb^arē, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dīk^arō paraṇ^awā-rē-wāstē jāē, tō chaw^ariā-mē wāg mārē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ēwu kehīnē Wadāēt rājā pāg^atī-thī garē gai.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmaṇī-nē dharam-bēn kīdhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.
 Pachē dīk^arō janam^atā dīk^arā-rō bāp parō-muō; nē dīk^arō
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōṭō huō. Jarē rājāē dīk^arā-rē śagāi kīdhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyārī kīdhī; nē paraṇ^awā-sārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dīk^arā-rē śāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahi mār^awā-rō pakō bandōbast kar, dīk^arā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw^ariā-mē biādīō, nē par^anāvinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
saw^ariā-thī ut^arīnē vīd vidar^anī-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridgroom (and-)bride
ēk lōḍārī kōṭhī-mē gālīnē band kariā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
dik^arā-nē na mārē. Pasē jān rawānī huī.
the-son not may-kill. Afterwards the-marriage-procession started became.
Tarē dik^arā-nē wōhu kēwā lāgī kē, ‘āpā bēiā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, ‘(as-)for-us two iron bin-in
kān-wāstē gālīā?’ Dik^arē kiṃ kē, ‘ēwō Wadātā-rō āṭ
what-for are-we-put?’ By-the-son it-was-said that, ‘this Providence-of line-of-fate
lakhiō kē manē saw^ariā-mē wāg mār-wārō lakhiō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
Jaṇ-thī mē rājā-nē dharam-bhāi kīdō. Jarē rājāē āpā-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
lōḍārī kōṭhī-mē gālīā.’ Jarē dik^arīē kiṃ kē, ‘wāg
iron bin-in were-placed.’ Then by-the-girl it-was-said that, ‘a-tiger
kēwō wē-hē?’ Tarē waṇē dik^arē lōḍārī kōṭhī-mē bēṭā-takē
what-sort becoming-is?’ Then by-that by-son the-iron bin-in while-sitting
wāg-rō chērō kādīō. Jarē unē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
waṇē-nē dik^arā-nē parō-mārīō. Pasē jarē āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
lōḍārī kōṭhī ugāḍī, tō bharāman-rē dik^arā-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhman-of as-for-son dead he-was-seen,
nē wāg bārē nīk^alīō. Tarē rājāē manē-mē jāṇiyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
kē, ‘Wadātā-rā āṭ lakhiā wē-hē,’ sō kharā hē.
that, ‘Providence-of lines written becoming-are,’ those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, ‘I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhman.’ The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhman’s forehead,—‘Nine months hence let a son be born to this Brāhman, and as

¹Wadāt is a corruption of Vidhāt, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child’s forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DĒORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *śū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwarī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īn*, *jīn*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is :—

Marwar	30,270
Palanpur	35,000
TOTAL	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाळी-रा दाहाडि बचीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी घर-दीनी ओर उणां-री बाजू-में पाँच पाँच रुपियाँ-री चार ढगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण-सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुँसिया के थाँ-रे काँई पसंद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चबद बरस-री उमर-री थो । जीण-सूँ सेठ-जी-ने पुँसिया के थाँ-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढी मा-के आगे पढूँगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माँहे-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनों सकस सरस-सूँ नीचे भाऊणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēth-rā kanē īn-rā chār mulājim dīwālī-rā dāhādē bakshis
A merchant-of near him-of four servants Diwālī-of on-day present
 lēṇē-kū āyē. Sēth-jī-nē īn-rā āgē tēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dīnī, ōr upā-rī bājū-mē pāch pāch rupiyā-rī chār dhag^{li}-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kinī. Phēr sēth-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhijē-hē kē pāch rupiyā chāhijē-hē?' 'Sāhēb, hū padhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēth-jī-nē dus^{rē}-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis^{rē}-nē bhī rupiyā līnā. Chōthā sakas jō
taking-I-am.' The-third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīn-sū sēth-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhijē-hē?' Lad^{kē}-nē jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhijē-hē. Mē ap^{nī} budhī mā-kē
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē padhūgā.' Yē kahē-kar us-nē gītā-jī upād-līnī. Īn-māhē-sū
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from
 ēk sōnā mōhar nikaḷ āi. Wē dēkh-kar tīnū sakas
a gold coin having-issued came. That seen-having the-three persons
 saram-sū nīchē bhāl^{nē} lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. ‘Sir,’ replied he, ‘I don’t know how to read. Hence, for my part, it’s five rupees that I must take.’ Then the merchant asked the second what his choice was,—the Gītā or five rupees. ‘Sir,’ said he, ‘it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.’ So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, ‘I suppose you too are going to choose the rupees.’ But the boy replied, ‘Sir, for my part, I want the Gītā, and I’ll read it to my old mother.’ So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī.'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads:—Thalī proper and the mixed dialects.

Thalī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭkī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thalī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī:—

Thalī proper:—

Marwar	.	.	.	.	.	.	.	380,900	
Jaisalmer	.	.	.	.	.	.	.	100,000	
									480,900
Mixed dialects	.	.	.	.	.	.	.		204,749
								TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭkī of Thar and Parkar and Jaisalmer.

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The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākḥ*, not *ākh*, an eye. The pleonastic termination *ḍō* or *rō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thalī and Sindhī. Thus *chhōṭō-rō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikīrō*. The words *mā-jō*, my, *tā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikrō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāśh*), I will go.

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[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे बे दिकरा हँता । उवाँ-माँय-सूँ छोटीड़े बाप-नाँ कयो अर बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सँ पछे बेगो-ईज छोटीड़ी दिकरो आप-रो सोँय धन भेको ले परदेस उवो-ग्यो । अर उधे लुचाई-में दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओधी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तंगचाई होवण लगी । पछे उवे देस-रे हेके कने जाय रवण लगी । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सूअराँ-रे खावणे-रे कौतुराँ-सँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगी के माँजे बाप-रे किता-ईँ मजूरों-नाँ पेट भरण-सँ बत्ती रोटियाँ मक्के-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूरों-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळबाणी घती । अर उवे-रो बको लियाँ दिकरे उवे-नाँ कयो बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इय-नाँ पिरावो उवे-रे हथ-में बींटी अर पगाँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योंकि ए माँजो दिकरो मो तो बके जीवियो ईँ । गूँईजियो तो बके लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूँकियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगी । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगी । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सँ थाँ-री चाकरी पयो कराँ-ईँ । अर कदे थाँ-रे हुकम-नाँ ओलंधियो कोय-नी । अर थाँ म-नाँ आप-रे बलियाँ भेकी गोठ करण-रे वास्ते कदे हेक बकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेको उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो बेटा तूँ सदा-ईँ माँ-जे भेको ईँ अर जिको मयाली आधी-पोथी आईँ ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंकि ए ता-जो भाई मो तो बके जीवियो ईँ । गूँईजियो तो बके लघो-ईँ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik ^a rā	hātā.	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
chhōtō-rē	bāp-nā	kayō,	'arē	bāp,	mā-jī patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' O</i>	<i>father,</i>	<i>my share-of</i>
dhan	hōwē	jikō	ma-nā dō.	Tānō	uwē āp-rō dhan
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to give.'</i>	<i>Then</i>	<i>by-him his-own wealth</i>
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	bēgō-ij
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhōtōrō	dik ^a rō	āp-rō	sōy	dhan	bhēlō lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din kadhtē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
āp-rō	dhan	khōy-diyō.	Jānō	ō	sāri ōthi-pōthi
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all property</i>
khōy-rayō,	tānō	uwē	dēs-mē	bhāri	kāl payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar uwē-nā	taṅ ^a chāi	hōwaṇ	lagi.	Pachhē	uwē dēs-rē
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē kanē	jāy	rawaṇ	lagō.	Jikē	uwē-nā sūar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he swine-of</i>
khāw ^a nē-rē	chhīturā-sū	āp-rō	pēt	bhar ^a nō	chāw ^a tō-tō ; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ; and</i>
kōy	uwē-nā	kī	dēw ^a tō	kōy-nī.	Tānō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
thā	āi	ar	kawaṇ	lagō	kē, 'mājē bāp-rē kitāi
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ' my father-to how-many</i>
majūrō-nā	pēt	bharāṇ-sū	batti	rōtiyā	malē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>

hū bbūkh marā-ī payō. Hū ūṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāis ar uwē-nā kaiś, * "bāp-jī, mē
father near will-go and him-to will-say, "father, by-me
 Bhag^{wān}-rō ar thā-rō pāp kiyō-i; hū balē
God-of and you-of sin been-done-has; I now
 thā-rō dik^{rō} kuwāwan-rē lāyak kōy-nī; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō." 'Pachhē ō ūṭh-ar āp-rē bāp kanē
labourers-in put. "Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā itī-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā kī, ar daur-ar gaḷ^{bāṇi}
by-father him-to having-seen compassion was-made, and having-run embracing
 ghati, ar uwē-rō bakō liyō. Dik^{rē} uwē-nā kayō, 'bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhag^{wān}-rō ar thā-rō pāp kiyō-i. Hū balē thā-rō dik^{rō}
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwan-rē lāyak kōy-nī.' Paṇ bāp āp-rē chāk^{rā}-nā
being-called-for worthy am-not. But by-the-father his-own servants-to
 kayō kē, 'asal kap^{rā} kaḍh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 hath-mē bīṭi ar pagā-mē pagar^{khi} pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōṭh kar^{jē}; kyō-kē ē mājō dik^{rō} mō tō, balē jīviyō i;
feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, balē ladhō-i.' Pachhē ō harakh karan lagā.
lost was, again found-is. Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō baḍō dik^{rō} khēt-mē hātō. Ar jāṇō ō
At-that-time his elder son field-in was. And when he
 ghar kanē āyō tāṇō uwē bājē ar nāch-rō khar^{kō} suniyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē chāk^{rā}-māy-sū hēkē-nā āp-rē kanē tēr-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē kī ē? 'Uwē uwē-nā kayō kē, 'tā-jō bhāi āyō-i,
this what is? Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rājī-khuṣī āwan-rī gōṭh kī-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done. But
 uwē-nā rīs āi ar māy nī jāwan lagō.
him-to anger came and within not to-go he-began.
 Tāṇō uwē-rō bāp bār āy-ar uwē-nā manāwan lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā jawāb diyō kē, 'dēkhō, hū itā bar'sā-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-rī chāk-rī payō-karā-i; ar kadē thā-rē hukam-nā ōlaṅhiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā ma-nā āp-rē bēliyā bhēli gōth karaṇ-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak^ariy-ō kō-diyō nī. Paṇ ē dik^arō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō udāy āyō-i, jikē-rē āw^atē-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōth parī-kī. Bāp uwē-nā kayō, 'bētā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō i ar jikō mayāli āthī-pōthī āi ō sōy
always-even me-of in-company art and what my property is that all
 teālī ē. Paṇ khuṣī ar harakh kar^anō chāij^atō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, balē jīviyō i; gūijiyō-tō, balē ladhō-i.
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला वणजारे-री पोठ ।
तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।
बडलो छायो रे माँ-जा गाढा मारू जाफ़ी मोतिये ।
रे म्हाँ-रा राज ॥

लेशे लेशे सिरदाराँ-रो साथ ।
कायेक लेशे गाढे मारू-रा बामण बाणिया ।
रे म्हाँ-रा राज ॥

कहे रे बाणीड़ा तमाकू-री मोल ।
कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।
रे म्हाँ-रा राज ॥

रुपये-री दीनी अध टाँक रे ।
होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।
रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।
रूपे-री डाँडी रे गाढा मारू भली तोले ।
रे म्हाँ-रा राज ॥

रातडली रे भँवर गई अध रात ।
मोडा कयाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।
रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणाँ-रे साथ रे ।
हुक्को हजारि छाकियो माँ-जी साची सुंदर छाकियो ।
रे म्हाँ-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोढो रे ।
हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोवटे ।
रे म्हाँ-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
 परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
 रे म्हाँ-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
 में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारू ।
 रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणी ।
 रे म्हाँ-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
 कडियाँ-रो भालाँ रे गाढा मारू-रो कटारो ।
 रे म्हाँ-रा राज ॥

आँगणिये रे मुँगड़ला रळकाय ।
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
 रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।
 कानि न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
 रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
 आँखिये न देखाँ माँ-जी सोकड़ली-नाँ मालती ।
 रे म्हाँ-रा राज ॥

हाँथड़-ले रे रमाया बासंग नाग ।
 बिच्छू-री खाधी माँ-जी गाढा मारू हँ तो नहीं डराँ ।
 रे म्हाँ-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
 बेळीड़ा तड़ावाँ रे गाढे मारू-रा साँईणा ।
 रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
 हाथ्याँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
 रे म्हाँ-रा राज ॥

सोने रूपे-रो हुकैयो कराय ।
 मोतीड़े जडावाँ रे गाढे मारू-री चिलमड़ी ।
 रे म्हाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀBWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला बणजारे-री पोठ ।
तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।
बडलो छायो रे माँ-जा गाढा मारू जाम्हे मोतिये ।
रे म्हाँ-रा राज ॥

लेशे लेशे सिरदाराँ-रो साथ ।
कायेक लेशे गाढे मारू-रा बामण बाणिया ।
रे म्हाँ-रा राज ॥

कच्चे रे बाणीड़ा तमाकू-रो मोल ।
कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।
रे म्हाँ-रा राज ॥

रूपये-री दीनी अध टाँक रे ।
म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।
रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।
रूपे-री डाँडी रे गाढा मारू भली तोले ।
रे म्हाँ-रा राज ॥

रातडली रे भँवर गई अध रात ।
मोडा क्हाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।
रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणों-रे साथ रे ।
हुक्को हजारो छाकियो माँ-जी साची सुंदर छाकियो ।
रे म्हाँ-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोढो रे ।
हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोवटे ।
रे म्हाँ-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
 परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
 रे म्हाँ-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
 में भाभे-जी-रे बेटा लाडकी रे माँ-जा गाढा मारू ।
 रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणी ।
 रे म्हाँ-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
 कडियाँ-रो भालाँ रे गाढा मारू-रो कटारो ।
 रे म्हाँ-रा राज ॥

आँगणिये रे मुंगड़ला रऊकाय ।
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
 रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।
 कानि न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
 रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
 आँखिये न देखीँ माँ-जी सोकड़ली-नाँ मालती ।
 रे म्हाँ-रा राज ॥

हाँथड़-ले रे रमाया बासंग नाग ।
 बिच्छू-री खाधी माँ-जी गाढा मारू हँ तो नहीं डराँ ।
 रे म्हाँ-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
 बेकीड़ा तड़ावाँ रे गाढे मारू-रा साँईणा ।
 रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
 हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
 रे म्हाँ-रा राज ॥

सोने रूपे-रो डुकैयो कराय ।
 मोतीड़े जडावाँ रे गाढे मारू-री चिलमड़ी ।
 रे म्हाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āi āi, dhōlā, baṇ^ajārē-rī pōṭh.
Came came, beloved, a-merchant-of package.
 Tamākū lāyō, rē mā-jā gāḍhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwād.

Rē mhā-rā rāj.¹
O me-of prince.

Āṇ utārī baḍ^alē-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.

Bad^alō chhāyō, rē mā-jā gāḍhā mārū, jājhē mōtiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēśē lēśē sir^adārā-rō sāth.
Will-take will-take Sardārs-of party.

Kāyēk lēśē gāḍhē mārū-rā Bāmaṇ Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bānī-rā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, mā-jā gāḍhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī dīnī adh ṭāk rē ;
A-rupee-of is-given half chittuck O ;

Mhōr-rī dīnī, mhā-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-secer-full.

Sōnē rūpē-rā chēlaiyā ghaḍāy,
Gold silver-of scales having-formed,

Rūpē-rī ḍāḍī, rē gāḍhā mārū, bhalī tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḍ^ali, rē bhāwar, gāi adh rāt ;
Night, O darling, passed half night ;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōḍā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling ?

Gayā-tā gayā-tā, gōrā dē, sāññā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī chhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkē-rī āwē bhunḍī bās, up^{rā}tā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukkō thā-rō tālariyē paṭ^{kā}y, chilam paṭ^{kā}wā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 rāw^{lē} chōw^{tē}.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par rīs ;
There-comes O comes, fair body, thee-even-on anger ;
 Par^{nī}jē lē āwā Pugal-gadh-rī pad^{ma}ṇī.
Having-married having-taken I-will-come Pugal-garh-of a-padminī.
 Par^{nō}, bhāwar, pāch pachīs ;
Marry, darling, five twenty-five ;
 Mē bhābhē-jī-rē bēṭī lāḍ^{kī}, rē mā-jā gādhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghōḍā-rī gham^{sā}ñ,
In-front O in-front horses-of crowd,
 Bhāsiyā rē rath mā-jī sōkar bēraṇ-rō bāj^{nō}.
Behind O carriage me-of rival enemy-of sounding.

Jhālā jhālā ghuḍ^{lē}-rī lagām,
I-may-catch catch horse-of bridle,
 Kaḍiyā-rō jhālā rē gādhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Āgaṇiyē rē mūgar^{lā} raḷ^{kā}y,
In-the-courtyard O mung-grain having-scattered,
 Piṭ^{lak} bhāgē rē mā-jī sōkar bēraṇ sāw^{kī}.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgaṇiyē gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kāñē na sunā mā-jī sōkar-nā bōl^{tī}.
By-ear not I-may-hear me-of rival speaking.

Āḍī āḍī bhitar^{li} chunāy rē,
Across across a-small-wall having-built O,
 Ākhiyē na dēkbā mā-jī sōkar^{li}-nā mā^{tī}.
With-the-eye not I-may-see me-of rival walking-about.

- Hāthar-lē rē ramāyā bāsaṅ nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichchhū-rī kbādhi, mā-jī gādhā mārū, hū tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-rī rē thā-i-rī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bēli-rā tēdāwā rē gādhē mārū-rā sāinā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-rī dhūyar^alī rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū chādā rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
- 20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōtī-rē jadāwā rē gādhē mārū-rī chilam-rī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmans and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padmini is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Chhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwarī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwarī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhī. This tract is really a continuation of the *Dhāt*, and the language in no way differs from *Dhāt*^{kī}.

Dhāt^{kī}, or the language spoken in the *Dhāt*, is simply Thālī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Dhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwarī or of Thālī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhī'	46,960	
Mārwarī and Sindhī mixed	15,000	
Thālī and Sindhī mixed	70,000	
		131,960
Jaisalmer <i>Dhāt</i> ^{kī}		150
Thar and Parkar <i>Dhāt</i> ^{kī}		72,639
TOTAL mixed dialects of Mārwarī and Sindhī		204,749

¹ Standard Mārwarī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhāt^kī, one from Thar and Parkar, and the other from Jaisalmer. Dhāt^kī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters ब (ب) and ग (گ) which I transliterate *bba* and *gga* respectively. The letter ऌ *la*, which is strange to Sindhī, but is common in Mārwarī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *ḍijē* for *dijē*, give, *khēṭ* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ^KĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो मुज-में काम । थाँ-रो मँहतो घर नहीं इए सुगणी-रो शाम ॥
 शहर उजेणी हूँ फिरिओ महले आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तू भी घर जा । मैं अबला-सी-से कैसी बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नाँ लाखों करे बिचार ॥
 अईओ शींह पचाणा हेकल गिर अबह । घर जँदराँ-रा दुखि तो त-नाँ शरमु न आवे शींह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखमु लागसी-जिअ-नाँ लाखों करे बिचार ॥
 बारि डीजे खेतर-नाँ बारि खेट-नाँ खाइ । राजा डखे रईअत-नाँ जिणे-रे कूक कणे लग जाइ ॥
 कूक मत कर रे सहेची कूक कैआँकि होइ । केहर-के मुख बकरी कूटी सुणी न कोइ ॥
 आणि डिआँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT^{AKĪ} THALĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?
 Thā-rō māh^{to} ghar nahī, iē sugaṇī-rō sām.
You-of clerk at-home not, this chaste-one-of husband.
 Śah^r Ujēṇī hū phiriō, mah^{le} āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kāj.
Therefore late came, to-you talking for.
 Chandar gyō ghar āp^{nē}, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
 Maī abbalā-sī-sē kaisō bbalāṇō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.
 Kēhir kawalī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,
 Jōkhō lāggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aīō, śīh pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.
 Ghar ūd^{rā}-rā dhunḍī tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.
 Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
 Jōkhamu lāgg^{sī} jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext.

Bbāri dījē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?
 Rājā daṇḍē raīat-nā jīṇ-rē, kūk kaṇē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh bbak'rī, chhūṭi sunī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āni diā āp-rī, āni mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēti tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the *Ḍhāt* at marriage festivities. It is in praise of a *Sōdhā* Rajput, of *Khūrī*, named *Hāthī Singh*, the son of *Daulat Singh*. It tells how he visited *Haidarabad* in *Sind*, where he was honoured by the *Mirs*. On his return to *Khūrī* he learns from *Bhagwān Singh*, the son of *Anḍā Singh* of *Chhor* (in *Thar* and *Parkar*) how *Bhagwān's* uncle *Hēm-Rāj* had been arrested by *Jōdhā* the *Hākīm* (*i.e.* *Maharajah*) of *Jodhpur* in *Marwar*. *Hāthī Singh* was sufficiently powerful to meet *Jōdhā* on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of *Mūl Rāj*, the Chief of *Jaisalmer*, who died in the year 1820.

This specimen of *Ḍhaṭ'kī* is not so strongly influenced by *Sindhī* as that which comes from *Thar* and *Parkar*. The *Sindhī* letters *ब* (ब) and *ग* (ग) do not occur, and there is one instance of a cerebral *æ* *la*. The verb 'to give' is, however, spelt with a cerebral *q*, as in *qinhō*, given. The mixed nature of the dialect is well shown by the use of the *Bikānērī chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (ḌHĀṬ'KĪ THALĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणैरी साहे बध मांगीं ॥
२. बरिओ रे सोढो देसाँ-में बंको । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-के मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिव टूथो हुक्म डिन्हो । रूड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी टाट-में उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हेमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वक्रियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-के भेला । भेला हुए-ने बात बिचारी ॥
१३. भलाँ दीलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । ऊँट घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT^aKĪ THALĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.
Sarasvatī mother thy at-feet I-fall.
 jānā ghaṇērī sāhē budh māgā.
to-know much all wisdom we-beg.
2. Bariō rē Sōḍhō dēsā-mē bankō.
Brave O Sōḍhā countries-in gallant.
 bēri uwē-rā sūtā udar^akē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Singh-rē sadāē sukhē.
Subjects Hāthī-Singh-to always are-happy.
 ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānē-ḥhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
 jītē-rā bājā Khūrī-mē bājā.
victory-of musical-instruments Khūrī-in are-sounded.
5. Hāthī-Singh chadhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
 jāwē Mīrā-nā mālam kidhē.
goes the-Mīrs informed made.
6. Mīr Sāhib tūthō hukm dīnhō.
Mīr Sāhib was-pleased order was-given.
 rūri sir^apāw nē ghōrō dīnhō.
excellent robe and horse was-given.
7. Sir^apāw pēh^arē-nē dērē padhāryā
Robe put-on-having to-camp he-set-out
 dērē-rā bēli dīsē sajōrā.
camp-of followers appear well-pleased.
8. Hāthī-Singh chadhiyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
 sārī Dhāt-mē uch^araṅg pāwē.
all Dhāt-in festivities he-gets.

9. Bhag^awān Aṇḍē-rō Chhōṛ-sū āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad bachāwē rīs chaḍhūwē
Papers he-reads anger he-raises.
 'ērō najar-mā kōī na āwē.'
'such sight-in any-one not comes.'
11. Walīyō-thō Sōḍhō bēr ghatāwē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāt guṇ gīt gāwē.
Bards Panegyrists virtues song sing.
 ūt, ghōrā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.

6. The Mīr Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Anḍā, came to him from Chhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākim of Jodhpur.

12. Hāthī Singh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BĪKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bīkānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bīkānērī. Bīkānērī is also spoken in Bahawalpur along the common frontier of the two States.

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A version of the New Testament in Bīkānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

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Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

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[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

राजवीरजी श्रीधरजी श्रीगोत्राजी
६१० जीचपुरां वहीरजी
अरनेहीरने अरामर सुहाम

ਭਿਭੀਯੀ ਨਾਈ ਉਠਕਰਾ ਰਾਭੁਲਾ

ਰਾਭੁਭਿਭੀਯੀ ਕੈਰੀ ਰੋਗਕੁਭਰੀਯੁ

ਕੀ ਕੈਯੀਰੋ ਕੀਹਾ ਕੀਯੋ

ਕੀਯੋਮਦੈਯੋਮੈਂ ਜਦ ਰਾਭੁਕੀਭੀਯੀ

ਕੀਯੋ ਕੁਭਾਕੁਭਰੀ ਮਨਮੈਂ ਕੁਭੀਯੀ

ਨੀ ਨਾਈਯੋ ਕਾਭਾ ਕਾਭਾ ਨਹੀਂ ਕੀਯੋ

ਕੀਯੋਰ ਕੀਭੀਯੀ ਕੀਯੋਰ ਨਾਈ ਯਾਂਦੈਯੋ

ਕੀਯੋਰਮੈਂ ਨਾਭਾਭੀ ਭਾਂਭੀ ਕੀਯੋ

ਨਾਭਾਭੀਯੋ ਨਾਈ ਹੁਰਾ ਕੀਯੋਰਾਭੁਕੀਭੀਯੀ

ਕੀਯੋਰ ਪਾਭਾਨਾਈ ਕੀਯੋਰ ਕੀ

ਕੀਯੋਰ ਕੀਯੋਰ ਕੀਯੋਰ ਪਾਭਾ ਰਾਭੁਕੀਭੀਯੀਯੁ

NORTHERN MĀRWĀRĪ.

BĪKĀNĒRĪ-SHĒKHĀWĀTĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwātī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

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राव दीनजी श्रीधरजी श्रीगोत्राजी
 ६१० जीचपुरां वहीर कुल
 अरसेहीरसे अमर सुदाम

झापो ज़ोर फोर दिस एगि ३

झीझाता ज़रणीजीरी हाजरमी

हाजर हावा ज़ोर व गैलु

जीवांहासरमै ज़ामर गिरा

ज़ोर ज़गैलु किरम दसर ज़ामर

तीन वरसता री किरम दैसरमै

रिया ज़ोर किरम दैसरमै ज़ी ३ जी

रिसी कौर करवा यो ज़ोर किरम दै

सरलु वर वीजाणलुमै

वरसवतंहीरहा जैव वन ज़ादीमारो

राज ज़गैछो जीवांहा माव ३

सिक्कीजी लारी उठकरा राकहा

राकसिक्कीरी कैरी रंगकुरनीसु

वी कैजीरो वीहा नीयो

होममदेममो जद राववीकैजी

झीलो कुरावगरी मनमो कुरीजी

तो लारीयो वग वग नही दीयो

ओर वीकैजी ओरे लारी पांरे

कामसमो लडाही ऊही डीयो

लडाहीमो लारी हारा ओर राववीकैजी

जीमा वगलारी सेर डी

जगो नगो मिक्की पामर राववीकैजीसु

झापो ज़ोर फेर दिस गिर

झीमताजी करणीजीरी राजरीमै

राजर जवा ज़ोर व गैरु

जीवांकासरमै ज़ायन ठहरा

ज़ोर ज़ैरु किरम दियर ज़ायन

तीन वरसताई किरम देसरमै

रिया ज़ोर किरम देसरमै ज़ैरु ठहरा

रिसी कौर करवायो ज़ोर किरम दे

सरलु वर वीजाण हूमै

वरसव० तैरीरहा वेष वन राहीमारो

राज ज़ैरु जीरांरा मावडे

किंकीजी लारी उगकरा राकहा

रावकिंकीरी कौरी रंगकवरजीसु

वी केजीरो वीहा कीयो

होमदेममे जद राववीकेजी

कीलो कदावगरी ननमे कदीजी

तो लारीयो वग वग नही दीयो

ओर वीकेजी ओरे लारी पांरसे

त्रापसमे लडाही ऊही कीये

लडाहीमे लारी हारा ओर राववीकेजी

जीमा वगलारी सेर ही

जगो नगो किंकी पापर राववीकेजीसु

લગાડા રહા ગોર પલે

બોલેલું નાની ધાટીને જમે ગ્રામાર

વાઝાનિરો સેતુ વચી હોઠે

ક્રીલો રાવણરી મનમે રૂરી ગોર

મીવપટ્ટા નાની વચામ વદેટું ને શીલેરી

તીલી ધાની ગોર શીલે દીનલું

રાવવીકોળી ગ્રાપરી રાજચોની

વીકાગોર રૂર લીલી ગ્રે મલે મોકો

દેવર જોલારૂ રી જોવોરે ળીપસં

જાટીને બીસલીયા ગોર મેરે

ઉસરી જાટીરી જાતબોનેની જાતી

જોર બેવાંરે જીવાંને જોસર ગ્રાપની

રાજ ધોળી વીકાનેરે હારે જાવા

જોર જાટા હાર પરા વીકોજીતો

ગ્રાપરા ચણી ફરતીયા શયે પછે

રાવવી ફેજી ફેજી જીત જીતી

રાજહુતોરા જીતાર ગ્રાપરે રાજમે

નિલતીયા જોર શીલેયું પછે

રાજવી ફેજીરે છોટો માફી વીદેજી

મેહલ રાજહુતોરી રાજ જોગપરા

ફોળાહાર મેહો રાવવી દેજી

જીતાર જોસતીયો મોહલંગો

Bīkānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-māī
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 karī; or sambat 1545 miti Bēsākh badai tīj-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-rī nīvī ghātī. Ōr iyai din-sū Rāw Bīkai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bīkā
 āp-rī rāj-dhānī Bīkānēr kar-livī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik*sar Rōṇiyai-rai Gōdārā Jātā-nai jīt-liyā.
having-seen Saiksar Roniya-of the-Gōdārā Jāts-to they-were-conquered.
 Ōr phēr dūs*ri Jātā-rī jātā-nai bhī jīti or
And again other Jāts-of tribes-to also they-were-conquered and
 uwā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bīkānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Ōr Jātā hār-parā Bīkai-jī-nai
with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bīkā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bīkai-jī
their-own lord he-was-acknowledged. This after Prince by-Bīkā
 kaii gāw Khīchī Rāj*putā-rā jītar āp-rai rāj-māī
several villages Khīchī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Ōr iyai-sū pachhai Rāw Bīkai-jī-rai chhōtai bhāī
were-united. And this-from after Prince Bīkā-of by-younger brother
 Bīdai-jī Mōhal Rāj*putā-rō rāj gāw Ohhāpar Drōṇpur-māī
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in
 chhō. Rāw Bīdai-jī jītar khōs-liyō.
was. By-Prince Bīdā having-conquered they-were-taken-possession-of
 Mōhalā-rō mālak Ajīt-Mal-jī Mōhal chhā. Iyai Ajīt-Mal-jī-nai
The-Mōhals-of ruler Ajīt-Mall Mōhal was. This Ajīt-Mall-to
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bīdai-jī-nai dēw-diyō. Kaii dinā pachhai Rāw Bīdai-jī-nai
Bīdā-to was-given. Several days after Prince Bīdā-to
 Mōhalā phēr dabāyā. Iyai-rō karan o hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dilī-rai Bād*sāhā-kī-(for rī) himat bādhai. Sārang
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sārang
 Khā jikō Dilī-rai Bād*sāhā-rī kānī-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sārang Khā di.
the-Mōhals-to help by-this Sārang Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bikā was victorious. But the Bhātīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajit Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chāraṇ woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀTĪ).

From Shēkhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwātī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-के दीय बेटा हा । बाँ-मै-सूँ छोटक्यो आप-का बाप-ने कीयो बाबा धन-मै-सूँ मेरा बन्त-को आवे जको मन्ने दे-दे । बीं आप-को धन बाँ-ने बाँट-दीयो । थोड़ा दिन पछे छोटक्यो बेटो सो सोर-समेटर परदेस-मैँ घणी दूर जठ-ग्यो अर बठे खोटा गेलाँ चालर आप-को सो धन गमा-दीयो । ओर बीं सोक्खूँ बिगाड़-दीयो जणाँ बीं देस-मैँ जबरो काळ पड़ो अर वो कंगाल हूय-ग्यो । वो जार बीं देस-का एक रैवाला-के रह्यो अर वो बीं-ने आप-का खेताँ-मैँ सूर चरावण-ने खिनातो । जका पातड़ा सूर खाय-का बाँ-ने खार आप-को पेट भरण-ने राजी छो अर कोई आदमी बैँ-ने कोनी दे-छो । अर बीं-ने ग्यान आयो जणाँ बैँ कही मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मैँ भूकाँ मरूँ । मैँ जठस्यँ अर मेरै बाप-के कने जास्यँ अर बैँ-ने कैस्यँ बाप मैँ राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मैँ तेरो बेटो कुहवावण जोगो कोनी । तेरे नोकराँ-मैँ एक मन्ने बीं राख-ले ॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bēṭā hā. Bā-māi-sū chhōṭ^akyō
A-certain person-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-māi-sū mērā baṇṭ-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāṭ diyō.
that me-to give.' By-him his-own wealth them-to dividing was-given.
 Thōrā din pachhai chhōṭ^akyō bēṭō sō sōr-samētar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā chālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-diyō. Ōr bī sōkyū bigār-diyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 jaṇā bī dēs-māi jab^arō kāl paryō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-māi sūr charāwan-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pāt^arā sūr khāy-chhā bā-nai khār āp-kō pēṭ bharān-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rāji chhō. Ar koī ād^amī bāi-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, jaṇā bāi kahī, 'mērā bāp-kā nōkar-chāk^arā-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
 rōṭī ghaṇī, ar māi bhūkā marū. Māi uṭh^asyū ar mērai
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, "bāp, māi Rām-jī-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bēṭō kuh^awāwan
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōk^arā-māi ēk man-nai bī rākh-lai." "
worthy am-not; thy servants-among one me-to also keep."

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही ओर एक कागली ही । दोनूँ धरम-भाई ह्य । चिड़ी-नै तो लाव्यो मोती अर कागलै-नै पाई लाल । कागलै कही कै देखौ चिड़ी तेरो मोती । मोती लेर नीमड़ी-पर जा बैव्यो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मै क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणौ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मै क्यूँ काटूँ भाई । मेरो के लीयो । जणौ पछे राजा कनै गई कै राजा २ तूँ खाती डंड । मै क्यूँ डंडूँ भाई । मेरो के लीयो । जणौ पछे राणीयाँ कनै गई कै राणीयो २ थे राजा-सूँ रूसो । म्हे क्यूँ रूसौँ भाई । म्हारो के लीयो । जणौ पछे चूसौँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । म्हे क्यूँ काटौँ भाई । म्हारो के लीयो । जणौ पछे बिस्ती कनै गई कै बिस्ती २ थे चूसा मारो । म्हे क्यूँ मारौँ भाई । म्हारो के लीयो । जणौ पछे कुत्तै कनै गई कै कुत्तो २ थे बिस्ती मारो । कुत्ता बोल्हा भाई म्हे क्यूँ मारौँ । म्हारो के लीयो । जणौ पछे डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । म्हे क्यूँ मारौँ भाई । म्हारो के लीयो । जणौ पछे बास्ते कनै गई कै बास्ते २ थे डाँग बाळो । म्हे क्यूँ बाळौँ भाई । म्हारो के लीयो । जणौ पछे जोड़े कनै गई कै जोड़ा २ तूँ बास्ते भुजाय । मै क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणौ पछे हात्वाँ कनै गई कै हाती २ थे जोड़ो सोसो । म्हे क्यूँ सोसौँ भाई । म्हारो के लीयो । जणौ पछे कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सूँड-मैँ बड़ा । म्हे क्यूँ बड़ाँ भाई । म्हारो के लीयो । थे हाती-की सूँड-मैँ नै बड़ोगी तो मैँ थाँ-नै मारखूँ ॥

जणौ कीड़ी बोली म्हाँ-नै क्यूँ मारे भाई । म्हे हाती-की सूँड-मैँ बड़स्याँ । जणौ पछे हाती बोल्ह्यो भाई मेरी सूँड-मैँ क्यूँ बड़ो । मैँ जोड़ो सोसखूँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैँ बास्ते भुजाखूँ । बास्ते कही म-नै क्यूँ भुजावो भाई । मैँ डाँग बाळखूँ । डाँग कही म्हाँ-नै क्यूँ बाळो भाई । म्हे कुत्ता मारख्यौ । कुत्ता कही म्हाँ-नै क्यूँ मारो भाई । म्हे बिस्ती मारख्यौ । बिस्तीयाँ कही म्हाँ-नै क्यूँ मारो भाई । म्हे चूसा मारख्यौ । चूसा कही म्हाँ-नै क्यूँ मारो भाई । म्हे राणीयाँ-का कपड़ा काटख्यौ । राणीयाँ कही म्हारा कपड़ा क्यूँ काटो भाई । म्हे राजा-सूँ रूसख्यौ । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मैँ खाती डंडखूँ । खाती बोल्ह्यो म-नै क्यूँ डंडो भाई । मैँ नीमड़ी काट-गेरखूँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मैँ काग उड़ाखूँ । काग कही म-नै क्यूँ उड़ावो भाई । मैँ चिड़ी-को मोती देखूँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chirī hī, ōr ēk kāg^alō hō. Dōnyũ dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chirī-nai tō lādyō mōti, ar kāg^alai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg^alai kahī kai, 'dēkhā, chirī, tērō mōti.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'
 Mōti lēr nīm^arī-par jā baithyō. Chirī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm^arī nīm^arī kāg urā-dē.' 'Maĩ kyũ
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why
 urāũ, bhāi? Mērō kē liyō?' Janā khāti kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gaī kai, 'khāti khāti, tũ nīm^arī kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maĩ kyũ kātũ, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then
 pachhai rājā kanai gaī kai, 'rājā rājā, tũ khāti
after the-king near she-went that, 'king king, thou the-carpenter
 daṇḍ.' 'Maĩ kyũ daṇḍũ, bhāi? Mērō kē liyō?' Janā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then
 pachhai rāṇiyā kanai gaī kai, 'rāṇiyō rāṇiyō, thē rājā-sũ
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyũ rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'
 Janā pachhai chūsā kanai gaī kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap^arā kātō.' 'Mhē kyũ kātā, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Janā pachhai billi kanai gaī kai, 'billi billi, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā
kill. ' *We why should-kill, brother ? Of-us what is-taken ?* ' Then
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē
kill. ' *The-dogs spoke, 'brother, we why should-kill ? Of-us what*
 liyō ? ' Janā pachhai dāgā kanai gai kai, 'dāg
is-taken ? ' Then *after the-cudgels near she-went that, 'cudgels*
 dāg, thē kuttā mārō.' 'Mhē kyū mārā, bhāi ? Mhārō
cudgels, you the-dogs beat. ' *We why should-beat, brother ? Of-us*
 kē liyō ? ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then *after the-fire near she-went that, 'fire fire,*
 thē dāg bālō.' 'Mhē kyū bālā, bhāi ? Mhārō kē
you the-cudgels burn. ' *We why should-burn, brother ? Of-us what*
 liyō ? ' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ? ' Then *after a-tank near she-went that, 'tank tank, thou the-fire*
 bhujāy.' 'Mā kyū bhujā, bhāi ? Mērō kē liyō ? ' Janā
extinguish. ' *I why should-extinguish, brother ? Of-me what is-taken ?* ' Then
 pachhai hātyā kanai gai kai, 'hāti hāti, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
 sōsō.' 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? '
drink-up. ' *We why should-drink-up, brother ? Of-us what is-taken ?* '
 Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
 hāti-kī sūd-māi barō.' 'Mhē kyū barā, bhāi ? Mhārō
the-elephant-of trunk-in enter. ' *We why should-enter, brother ? Of-us*
 kē liyō ? ' 'Thē hāti-kī sūd-māi nai barōgi tō māi
what is-taken ? ' ' *You elephant-of trunk-in not will-enter then I*
 thā-nai mār'syū.
you will-kill.

Janā kīri bōli, 'mhā-na kyū mārāi, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? We
 hāti-kī sūd-māi bar'syā.' Janā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter. ' Then *after the-elephant spoke, 'brother,*
 mērī sūd-māi kyū barō ? Māi jōrō sōs'syū.' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up. ' *By-the-tank*
 kahī, 'bhāi, ma-nai kyū sōsō ? Māi bāstē bhujāsyū.
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.
 Bāstē kahī, 'ma-nai kyū bhujāwō, bhāi ? Māi dāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāl'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
will-burn.'	By-the-cudgel	it-was-said,	'us	why	burn,	brother ?
Mhē kuttā	mār'syā.'	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
We the-dogs	will-beat.'	By-the-dogs	it-was-said,	'us	why	beat,
bhāi ?	Mhē hilli	mār'syā.'	Billiyā	kahī,	'mhā-nai	
brother ?	We the-cat	will-kill.'	By-the-cats	it-was-said,	'us	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā	kahī,	
why kill,	brother ?	We the-mice	will-kill.'	By-the-mice	it-was-said,	
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāṇiyā-kā	kap'rā	kāt'syā.'	
'us	why kill,	brother ?	We the-queens-of	clothes	will-cut.'	
Rāṇiyā	kahī,	'mhārā	kap'rā	kyũ	kātō,	bhāi ?
By-the-queens	it-was-said,	'our	clothes	why	cut,	brother ?
rājā-sũ	rūs'syā.'	Rājā	kahī,	'mērai-sũ	kyũ	
the-king-with	will-be-angry.'	By-the-king	it-was-said,	'me-with	why	
rūsō,	bhāi ?	Maĩ	khāti	ḍaṇḍ'syũ.'	Khāti	bōlyō,
be-angry,	brother ?	I the-carpenter	will-fine.'	The-carpenter	spoke,	
'ma-nai	kyũ ḍaṇḍō,	bhāi ?	Maĩ nīm'rī	kāt-gēr'syũ.'		
'me	why fine,	brother ?	I the-neem-tree	having-cut-will-cause-to-fall.'		
Nīm'rī	kahī,	'ma-nai	kyũ	kātō,	bhāi ?	Maĩ
By-the-neem-tree	it-was-said,	'me	why	cut,	brother ?	I
kāg	urāsyũ.'	Kāg	kahī,	'ma-nai	kyũ	
the-crow	will-cause-to-fly.'	By-the-crow	it-was-said,	'me	why	
urāwō,	bhāi ?	Maĩ	chiṛī-kō	mōti	dēs'yũ.'	
cause-to-fly,	brother ?	I the-sparrow-of	pearl	will-give.'		

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāg^arī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhunḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Abīrwāṭī, and to its south and west the Bikānēri-Shēkhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahṣīl, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *bakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhudal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahṣīl.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwāṭī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwāṭī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bikānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

Number of speakers.

The number of speakers of Bāgrī is estimated to be as follows:—

RAJPUTANA—		
Bikaner		3,000
PANJAB—		
Hissar	271,820	
Anahadgarh of Patiala	13,000	
Loharu	20,139	
Dadri of Jind	19,400	
		<hr/> 324,359
TOTAL		<hr/> 327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The **pronunciation**¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cawcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgrī *ṭābar*, a child, Pañjābī *ṭabbar*, a family; Bāgrī *ṭībā*, Pañjābī *ṭibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kuṭṭ*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ए ē* is quite commonly written *a*. Thus the suffix *गे gē* (sign of the conjunctive participle) is as often as not written *ग ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गो *gō*, which is often written को *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasũ*, for *kah^sũ*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.

Declension.

Thus :—

	Sing.	Plur.
Nom.	<i>ghōrō</i> , a horse	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā̃</i>
Voc.	<i>ghōrā</i>	<i>ghōrō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōrē*, *ghōrā̃*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp māryō*, the father struck; *bāpā̃ māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गे *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sũ* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gē̃*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sũ*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hū</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maĩ and *taĩ* are only used in the Agent case, not in the nominative. Thus *hū karū*, I do; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bā*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ba</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>iya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>ai</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>woh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>rī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>rin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *jī-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kīhyā* and *kāĩ* for 'what?' *Kūhī* is 'anything' and *kōĩ* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahīrwātī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hã</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hã</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār^asyũ</i>	<i>mār^asã</i>
2.	<i>mār^asĩ</i>	<i>mār^asō</i>
3.	<i>mār^asĩ</i>	<i>mār^asĩ</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār^aśũ</i>	<i>mār^aśã</i>
2.	<i>mār^aśĩ</i>	<i>mār^asō</i>
3.	<i>mār^aśĩ</i>	<i>mār^aśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^abō*, *mār^anō*, *māran*, to strike.

Present Participle, *mār^atō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māran-ālō*, *mār^anē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mārwarī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karan*, to do, is *karyō*.

The Mārwarī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mārwarī termination *rō* is common with adjectives and participles. Thus *mōtō-rō*, the elder son; *bādhō-rō*, fem. *bādhō-rī*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huī*.

A common form of the negative is *kō-nĩ*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nĩ*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kũ* (*sab-kōi*), all; *kanē*, near, from near, from; *dhōrō*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माँणस-गा दीय बेटा हा । बाँ-माँय-सूँ ल्होड़किये बाप-नेँ कयो क ओ बाबा घर-गे धन-माल-मेँ-ता जतो म्हारे बँट आवे जको म-नेँ दे-दो । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-नेँ बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गो सो धन भेळो कर-गे अलग मुलक-मेँ परो-गयो ओर बठे कुमारग-मेँ सो-कई खोय-दियो । सगळो बिगाड़ा पछे बीँ मुलक-मेँ जबरो भारी कूसमो हुवो ओर वो कंगळ हुय-गयो । ओर वो बीँ मुलक-रे रहणे-आळे एक माँणस कने जाय-गे बीँ-गे भेळे रहण लागो । ओर बी उव-नेँ आप-गा खेताँ-मेँ सूर चरावण-वेई हेड़ो । ओर वो सूर-गा खावण-गा छोडाँ-सूँ घणी दोरी पेट भराई करतो-हो । ओर बी-नेँ कोई कूँही नहीँ देतो । जणाँ बी-नेँ चेतो हुयो ओर आप-गे मन-मेँ कयो क म्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटो अगाँण-पगाँण पड़ी रहै-है ओर हँ मरतो मरूँ-हँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बी-नेँ कसूँ क ओ बाबा मेँ भगवान-गे आगे ओर थारे मूँटा-गे पाप कखा-है । जकता अब थारो बेटो कवावण जोगो नहीँ रह्यो । पण म-नेँ थारे माँणसाँ-मेँ एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बी-नेँ घणी-सारी दूर-सूँ बी-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमेँ जायर बी-नेँ गळा-गे लगायो ओर बाका लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे मेँ पाप कखा-है ओर थारो बेटो बजण जोगो नहीँ हँ । पण बाले आप-गे माँणसाँ-नेँ कयो सगळाँ-सूँ चोखा गाभा ल्याय-गे हँ-नेँ पैरावो । ओर हँ-गे हात-मेँ मूँदड़ी पैरावो । ओर पगाँ-मेँ पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ हँ-वेई क म्हारे ओ बेटो मर-गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाधो-है । ओर बी कोई करण लागो ॥

अवार-ताई उव-रो मोटोड़ी बेटो खेत-मेँ हो । जराँ वो घर-नेँ आयो ओर घर-गे नेड़ो पूगो तो बी गीत गावणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मँइयाँ एक जणे-नेँ बुलाय-गे बूभो क ओ के है । जराँ व बी-नेँ कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है हँ-वेई बी-नेँ वो राजी-खूसी मिळ्यो-है । जराँ वो घणो रीसाँणो हुयो ओर घर-मेँ बड़णो नहीँ चायो । जकता हँ-गे बाप मँनावण-नेँ बार आयो ओर मँनायो । जराँ इय बाप-नेँ कयो क देखो अता बरस-ताई मेँ तेरो हीड़ो कखो-है । ओर कदेई थारो अण-कयो नहीँ कखो । पण तोही थे म-नेँ कदे-ही बकरियो-ही नहीँ दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-मेँ खोय-दियो जक-रे आवताँ पाण-बी-गे वेई जीमण कखो । जराँ बी बी-नेँ कयो क अरे बेटा तू तो सदाई म्हारे भेळो है । ओर सो-कई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-है । ओर गूम-भयो-हो जको फेरूँ लाभो है । जकता राजी हुणो ओर कोई करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māṇas-gā dōy bēṭā hā. Bā-māy-sū lhō^akiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mihārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō.' Jak'tā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bātā kar-gē bā-nē bāt-diyō. Thōrā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhō^akiyō bētō āp-gō sō dhan bhēlō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, or bathē kumārag-mē sō-kūi khōy-diyō. Sag'lō
went-away, and there evil-conduct-in everything was-squandered. All
 bigārā pachhē bī mulak-mē jab'rō bhārī kūs'mō huwō, or bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he prior
 huy-gayō. Or bō bī mulak-rē rah'nē-ālē ek māṇas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēlē rahan lāgō. Or bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō. Or bō sūrā-gā khāwan-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōrī pēt bharāi kar'tō-hō. Or bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Janā bī-nē chētō huyō, or āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mihārē bāp-gē tō ghaṇā-i māṇas hai, or bā māṇ'sā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōṭī agān-pagān paṛī rahai-hai, or hū mar'tō marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 athiyā chāl-gē mihārē bāp kanē jāśū, or bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, maī Bhag'wān-gē āgē or thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak^{tā} ab thārō bēto kawāwan jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ^{sā}-mē ēk mānas baṇāy-lē. ” ” Ōr bō uṭh-gē āp-gē
your men-among one man make-for-yourself. ” ” And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōr bālā liyā. Ōr bēte kayō ka, ‘ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, ‘O
 bābā, Bhag^{wān}-gē sām^{nē} ōr thārī ākhyā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bēto bajan jōgō nahī hū.’ Paṇ bābē āp-gē
and your son to-be-called fit not I-am.’ But by-the-father himself-of
 māṇ^{sā}-nē kayō, ‘sag^{lā}-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, ‘all-than excellent garments brought-having this-one-to
 pairāwō ; ōr ī-gē hāt-mē mūd^{ri} pairāwō, ōr pagā-mē pagar^{khi}
put-on ; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō ; ōr āpā jīman jīmā, ōr majā karā ; ī-bēī ka, mhārē
put-on ; and we a-feast may-eat, and rejoicing may-do ; this-for that, to-me
 ō bēto mar-gayō, phērū jiyō-hai ; gūm-gayō-hō, phērū lādhō-hai.’
this son dead-went, again living-is ; lost-gone-was, again got-is.’
 Ōr bai kōḷ karan lāgā.
And they merriment to-make began.

Abār-tāi uwa-rō mōṭō-rō bēto khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī gīt gāw^{nō} ōr nāch^{nō} sunō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ^{sā}-māiyā ēk janē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, ‘ō kē hai?’ Jarā ba bī-nē kayō ka,
it-was-enquired that, ‘this what is?’ Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīman karyō-hai, ī-bēī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsī milyō-hai.’ Jarā bō ghaṇō risā^{nō} huyō, ōr ghar-mē
he safe-sound got-is.’ Then he very angry became, and the-house-in
 bar^{nō} nahī chāyō. Jak^{tā} ī-gō bāp māṇāwan-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, ōr mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, ‘dēkhō, atā baras-tāī māī tērō hīrō karyō-hai ; ōr kadē-ī
that, ‘see, so-many years-during by-me thy service one-is ; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hī thē ma-nē kadē-hī
your disobeying not was-done. But nevertheless by-you me-to ever-even
 bak^ariyō-hī nahī diyō ka hū mhārē mītrā-gē sāgē khūsī
a-kid-even not was-given that I my friends-of with rejoicing
 kar^atō. Paṇ thārō ō bētō, jakē thārō dhan-māl rādā-gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārāg-mē khōy-diyō, jaka-rē āw^atā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jimaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē bētā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēlō hai. Ōr sō-kūi mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. Ō tērō bhāi mar-gayō-hō, jakō phērū
is, that thine-even is. This thy brother dead-gone-was, he again
 jiyō-hai; ōr gūm-gayō-hō, jakō phērū lābhō-hai; jak^atā rāji huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karaṇ chāhijē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पाँच क्रीड़ रुपैयो देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ बुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज म्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि छे महीने-में चाराँ चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करूँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ताँ-नै कानी-कानी कागज दीया कि किछाँ भाउ मिळै ऐ चाराँ चीज खरीद-कर भेज देओ गुमाश्ताँ बुतेरी ढूँड करी लाधी नहीं । गुमाश्ताँ उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हाँ चीजाँ-नूँ जानै-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजाँ ले-लेशी । भंडो ढाको होशी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसो फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछाँ बताऊँ । लुगाई हठ पकड़-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ताँ कने लिखा-था । सो गुमाश्ताँ जवाब दे भेज्यो-है । चाराँ चीज न द्याँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेशी । ऐ चाराँ चीजाँ म्हारे बाप कने ल्याई-थी । म्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कह्यो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार हेकाँ आयो । पछे साहुकार-बच्ची आई । हात-में एक थाळ ल्याई । एक दूध-गो कटोरो थाळ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बच्ची तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता म्हा-नै । वाँ कह्यो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कह्यो बधे-ही बधे सो वोह ठुणा है । बधी-ही चक्की-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पूछी येह तैं काँई कखो। बोली आप-री कचहरी-में बैछो कोई गधो है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कह्यो कि क्रोड़-पती-गे घर-सँ बीरबानी कचहरी-में किछाँ आ सके। और आप बच्चो हो सो दूध पीओ। दूसराँ मालिक हो। हँ आप-नै कह नहीं सकती। म्हारे पीहर-गे राजवाड़-में पधारो। तो आप-नै बी डाँगर बतावे।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vĩ ēk sāhukār kanē das pāch krōr rupaiyō
A king was. By-him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vĩ rājā-gē man-mē ēsī-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ĩ-rā rupaiyā khōs'nā chāhijē. Ēsī taj'wīj-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnī chāhijē ki ĩ-hũ burō 'bī mīlūm na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vĩ rājā vĩ sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsī phar'māi ki, 'chār chīj mhē-nū paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghaṭē-hī ghaṭē. Ēk badhē-hī badhē. Ēk
One verily decreases-verily decreases. One increases-verily increases. One
 ghaṭē na badhē. Ēk ghaṭē aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chārā chīj hājir kar'sū.
was-made that, 'six months-in the-four things present I-will-make'
 Vĩ-sū rājā ik'rār-nāmā likh'wā-liyō ki, 'chhē mahinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karū, tō mērē ghar-māhi jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chārā chīj kharid-kar bhēj-dēō.
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ kari, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēth-nai likh diyō ki, 'ithē kihyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chijā lādhi nahī, aur na kōi ithe inhā chijā-nū jānai-hai.
things are-got not, and not any-one here these things knows.'

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāñ jāb^atā karijē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēsi. Bhūḍō dhālō hōsi.
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāi bōli, 'thā-nū kāñ ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō. Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain. The-banker to-say began,
 'lugāi-gē kiyā batāñ?' Lugāi haṭh pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-lī rah^asū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verity will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chij Bād^aśāh māgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near

likhā-thā. Sō gumāstā jawāb dē-bhōjyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēsi.' Sāhukār^anī bōli ki, 'ā chijā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for

rāj kāñ mhārō dhan lē-lēsi? Ai chārā chijā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā bug^achā-mē bādhō-ri
I my father from-near brought-had. My bundle-in tied
 pari hai. Rāj māg^asi, dē-dēsā.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant

ēsi kahī, 'mhā-nai ākhyā dikhāō.' Sāhukār^anī ēsi
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such

kahī ki, 'jāo thē rāj-mē ar^ajī kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
 mhārā-sū kāñ chijā māgi. Ēsi ēsi chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanē lādhi-jāwē."'
near are-obtained.'"

Rājā āp-rē man-mē ēsi bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed
 sōch-samajh bāt kahī-thī. Paṇ ēsi chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādhi-jāwē, tō lugāi bulāō.' Rājā sāhukār-gī lugāi-nai
are-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for

har^akārō bulāwan bhējyō. Sāhukār^anī kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōī mut^abar bādi bhēj-dēwē, tō hū
'His-Majesty his-own some trustworthy female-slave may-send, then I
 bādi-nū dē-dēśū. Bādī rānī-nai dē-dēśī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
 Rānī rājā-nai dē-dēśī.' Rājā na mānī. Ī
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bēr har^akārō gayō, ar chār hēlā āyō.
manner four times the-messenger went, and four times came(-back).
 Pachhē sāhukār-bachchī āī. Hāt-mē ēk thāl lyāī. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō kaṭōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōth-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt^akō rājā-jī-gē
before, and grass also the-officials-of before, milk-of dish His-Majesty-of
 āgē dhar-diyō. Rājā ēsī phar^amāī ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tū mhārī dharam-gī puttrī hai. Woh chīj pachhē dēō.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kāī kiyō, yeh batā mhā-nai.' Wā kahyō,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah^alā āp-rī chīj lē-lēō. Pachhē batāūgī.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
 Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases." That
 tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-veryly
 badhē," sō woh trishṇā hai. Badhī-hī chaḷī-jāē. Aur "ēk
increases," so that ambition is. Increasing-veryly it-goes-on. And "one
 ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and
 badhē," sō woh śrīṣṭī hai.' Rājā pūchhī, 'yeh taī
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee
 kāī karyō?' Bōlī, 'āp-rī kachah^arī-mē baithyō kōī
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one
 gadhō hai, kōī ghōrō hai, kōī dāgar hai, ki kōī
ass is, some-one horse is, some-one beast is, because by-any-one
 ō na kahyō ki, "krōr-patī-gē ghar-sū bīr^abānī kachah^arī-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, sō dūdh pīō. Dūs²rā
how come can." And Your-Honour baby is, so milk drink. Besides
mālik hō, hū āp-nai kah nahī sak^{ti}. Mhārē pīhar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
rāj¹wār-mē padhārō. Tō āp-nai bī dāgar batāwē.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask *me* for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghaṭ'nā barh'nā* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दो बेटा छ। वाँ-मै-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-मै-सूँ जो बाँटो म्हारै बाँटै आवै सो मूँ-नै द्यो । वो आप-को धन वाँ-नै बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चळ्यो-गयो अर ऊँडे कुगैलाँ चालर आप-को । धन उड़ा-दीनू । ऊँ-नै सब-क्यूँ उड़ा-दीयाँ पाछे ऊँ देस-मै एक बड़ो काळ पड़ो अर वो ज्हे-गो कंगारू । वो गयो अर ऊँ देस-का रैवाहाळाँ-मै-सूँ एक जणा-कै रैवा लग्यो । वो ऊँ-नै सूर चराबा-नै आप-का खेताँ-मै खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-नै राजी छो । ऊँ-नै कोई-ई आदमी को-देतो-नै । अब ऊँ-की अक्कल ठिकाँणै आई । जिद वो बोळ्यो अक म्हारा बाप-का नरा मँजूराँ कनै अतरो छै-क वै आप खा-ले अर और पाछो पटक-ले अर मै भूकाँ मरूँ । मै ऊठस्यूँ अर म्हारा बाप कनै जास्यूँ अर ऊँ-नै खेस्यूँ अक दादा-जी मै पणमसर-को पाप कख्यो-छै अर थाँके आगे पाप कख्यो-छै अर अब ई लायक कोनै अक थाँ-को बेटो बाजूँ । मूँ-नै भी थाँ-का मँजूराँ-मै एक मँजूर राख-ल्यो । वो ऊँ-को अर आप-का बाप कनै आयो । ऊँ-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर ऊँ-नै गलै लगायो अर ऊँ-सूँ हित कख्यो । बेटो बाप-नै खई दादा-जी मै पणमसर-को पाप कख्यो-छै अर थाँके आगे पाप कख्यो-छै अर अब मै ई लायक कोनै अक थाँ-को बेटो बाजूँ । पण बाप आप-का आदम्याँ-नै खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर ऊँ-नै पैरावो । ऊँ-का हाताँ-मै बींटी पैरावो अर पगाँ-मै जूय्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो म्हारी बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करवा लाग्या ॥

जँ-को बड़ो बेटो खेत-में छो । वो आयो अर घर-कै कनैसीक पौँछो जिद नाचबो गाबो अर बजाबो सुण्य । वो आदम्याँ-में-सँ एक-नै बुलायो अर जँ-नै पूछी अक ये काँई बाताँ न्है-छै । वो जँ-नै खई-क थारो भाई आयो छै । जीँ-सँ थारो बाप जीमण कख्यो-छै क्योंकि जँ-कनै वो नीँकाँ भकाँ आ-गयो । वो रोस न्है-गयो अर माँई-नै को-गयो-नै । ईँ-सँ जँ-को बाप बाराँ-नै आयो अर जँ-नै मनायो । वो जुवाब देर आप-का बाप-नै खई-क देख याँ अतरा बरसाँ-सँ मैं थारी ठेक करूँ-छूँ अर थारो खैबो कदेई को-नाख्यो-नै । तौ-बी तू मूँ-नै तो एक बकरा-को बच्च्यो भी कदे को-दीनू-नै-क मैं म्हारा साती भायकाँ-नै लेर कुसी करतो । पण थारा ईँ बेटा-नै आताँ-ईँ जो थारो धन राँडाँ-में उड़ा-दीनू तू जँ-कै-ताँई जीमण कख्यो । वो जँ-नै खई बेटा तू सदा म्हारी साथ छै । ज्यो-क्यूँ म्हारै कनै छै सो थारो-ईँ छै । कुसी करबो अर राजी न्हैबो न्हैती बात-ईँ छी क्योंकि यो थारो भाई मर-गयो छो सो फेर जीयायो अर गुम गयो छी सो लाद्यायो-छै ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek janā-kai dō bēṭā chhā. Wā-māi-sū chhōṭ*kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-māi-sū jō bāṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāt-dīnū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōrā-ī dinā pāchhai chhōṭ*kyō bēṭō sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-māi chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan urā-dīnū. Ū-nai sab-kyū urā-dīyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-māi ēk barō kāl paryō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-māi-sū ēk janā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-māi khinātō. Sūr jō pāt'rā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-chhā wā-sū wō āp-kō pēt bhar'bā-nai rājī chhō.
eating-were them-from he his-own belly filling-for pleased was.
 Ū-nai kōi-ī ād'mī kō-dētō-nai. Ab ū-kī akkal thikānai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 at'rō chhai-'k wai āp khā-lē ar aur pāchhō-patak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 māi bhūkā marū. Māi ūṭh'syū ar mhārā bāp-kanai jāsyū,
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Paṇ^amēsar-kō pāp
and him-to I-will-say that, "O-father, by-me God-of sin
 karyō-chhai, ar thā^ñ-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of before sin done-has-been, and now this
 lāyak kōnai ak thā^ñ-kō bēto bājũ. Mũ-nai bhī thā^ñ-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maĩ ēk mājūr rākh-lyō." ' Wō ũthyō ar āp-kā
labourers-among one labourer keep." ' He arose and his-own
 bāp-kanai āyō. ũ-nai dūr-sũ āto dēkhyō-r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gaĩ. Wō bhāgar ũ-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bēto bāp-nai khai, 'dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, "O-father,
 maĩ Paṇ^amēsar-kō pāp karyō-chhai, ar thā^ñ-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā^ñ-kō bēto
done-has-been, and now I this worthy (am-)not that your son
 bājũ.' Paṇ bāp āp-kā ād^amyā^ñ-nai khai-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 'chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātā-maĩ
'good-than good clothes bring and him-to clothe; his hands-on
 bītī pairāwō, ar pagā^ñ-maĩ jūtyā^ñ pairāwō. Ar āpā
a-ring place, and feet-on shoes put. And let-us-all
 khāwā^ñ pīwā^ñ ar kusī karā^ñ; kyōk yō mhārō bēto mar-gayō-
eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusī kar^abā laggyā.
they merriment to-make began.

Ū-kō barō bēto khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 paūchhyō, jid nāch^abō gābō ar bajābō sunyũ. Wō ād^amyā^ñ-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhi ak, 'yē kāĩ bātā^ñ
among-from one-to called and him-to asked that, 'these what things
 whai-chhai?' Wō ũ-nai khai-'k, 'thārō bhāĩ āyō-chhai,
are-being-done?' He him-to said-that, 'thy brother come-is,
 jī-sũ thārō bāp jīman karyō-chhai; kyōk ũ-kanai wō nīkā^ñ-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhaḷā^ñ ā-gayō.' Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai. ĩ-sũ
sound came.' He angry became, and within went-not. This-for

ũ-kō bāp bārā-nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā at'rā bar'sā-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū maī thārī thail karū-chhū, ar thārō khaibō kadē-i kō-nākhyō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bī tū mū-nai tō ēk bak'rā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k maī mhārā sātī-bhāy'ā-nai lēr kusī
gavest-not-that I my companions-and-friends having-taken merriment
 kar'tō; paṇ thārā ī bēṭā-nai ātā-ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rāḍā-maī urā-dinū tū ũ-kai-tāī jīmaṇ karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bēṭā, tū sadā mhārī sāth chhai; jyō-kyū mhārāi-kanai
said, 'son, thou always me with art; whatever me-near
 chhai sō thārō-i chhai. Kusī kar'bō ar rājī whaibō
is that thine-alone is. Merriment to-make and pleased to-be
 whaiṭī bāt-ī chhī; kyōk yō thārō bhāī mar-gayō-
becoming (proper-)thing-verily was; because this thy brother dead-
 chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छी । अर जँ-कै दो बेटा छ । भगवान-की असी मरजी हुईस वो राजा बेटा बाळक छ जिदी मर-गयो । मरती भगत आप-का छोटा भाई-नै बुलार आप-का दोन्यूँ बाळकाँ-की अर आप-की राँणी-की सरम ज-नै घाल गयो अर या खै-गयो अक ये दोन्यूँ काम-काज-मै नै समजै जितै काम-काज राज-को तू करबो करजे । अर ये स्याँणा समँजणा जै-जाय जिद याँ-को राज-पाट याँ-नै समझा-दीजे । सो राजा-नै मखाँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक जै-गो । थोड़ा-सा दिनाँ पाछैयो आप-का मन-मैँ बिचारी-अस ये दोन्यूँ भतीजा बड़ा जै-जायला तो राज-पाट आपणा हात-सँ खुस-जायलो । जै जै तो याँ-नै पैली-ई मरा-नँखावा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-नै बुलायो अर जँ-नै लालच देर या खई-अस, तू याँ दोन्यूँ छोराँ-नै मार-नाँख । नाई हाँमळ तो भर-लीनी पण मन-मैँ घणू-ईँ पिस्तावे । अर जँ काका-का कैबा-सँ भैर-का राख करार वाँ दोन्याँ-की सँवार करबा-नै रणवास-मैँ गयो । वै दोन्यूँ भाई सँवार कराबा-नै आया । जिद नाई राख पेटी-मैँ-सँ काड़र मेळ्या अर रोबा लाग गयो जिद राँणी खई अरै भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-मैँ ये बी राजा जै-जायला । नेवगी बोळ्यो म्हराज मैँ ईँ बात-सँ कोनै रोजँ । मैँ श्रीरी बात-सँ रोजँ-छूँ । राँणी पूछी-स वा काँईँ बात छै जीँ-सँ तू रोवै-छै । नेवगी खई अक म्हराज याँ कँवरों-का काका-जी मूँ-नै याँ दोन्याँ-नै मारबा-कै-ताँईँ भैर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-नै मार-नाँख । सो म्हराज मूँ-सँ तो माखा को-जाय-नै । म्हारै तो ये-ई राजा छै । सो मैँ ईँ बात-सँ रोजँ-छूँ । राँणी खवास-नै तो पाँच म्हीर देर बिदा-कर-दीयो अर आप बिचारी-अस अब ऐँडै रैवा-को धरम कोनै । जै जै तो याँ दोन्याँ-नै लेर कौड़ी-नै चक्की चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek rājā chhō. Ar ũ-kai dō bētā chhā. Bhag^awān-kī asī
One king was. And him-to two sons were. God-of such
 mar^ajī hui-'s wō rājā bētā bālak chhā jidi mar-gayō. Mar^ati
will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bā^akā-kī
time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rānī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-maī nai sam^ajai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^abō-kar^ajē. Ar yē syānā sam^aj^anā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^alā-dijē.' Sō rājā-nai maryā pāchhai
then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-maī bichārī-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp^anā hāt-sū
'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai pailī-i marā-nākhābā-kō
will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrā-nai mār-nākh.' Nāi hāmaī tō bhar-linī,
'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 paṇ man-maī ghaṇū-ī pistāwai. Ar ũ kākā-kā kaibā-sū jhair-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā dōnyā-ki sāwār karābā-nai ran^awās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāwār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēti-māi-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rāñi khāi, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārāñ kari,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōrā-sā dinā-māi yē bī rājā whai-jāy-lā.' Nēw^agi bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-ī bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rāñi pūchhi-'s, 'wā kāi bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw^agi khāi ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār^abā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khāi-chhai-'k, "tū yā dōnyā-nai mār-nākh."
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō mār^ayā kō-jāy-nai. Mhārāi tō yē-ī
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rāñi khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar-diyo, ar āp bichāri-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai raibā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these
 dōnyā-nai lēr kauṛi-nai chaḷi-chālū.
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawās* or *khawās* (, کھواس), a confidential servant, is employed in Jaipuri to mean 'barber.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō. Ar ũ-kai dō bētā chhā. Bhag^wan-kī asī
 One king was. And him-to two sons were. God-of such
 mar^jī huī-'s wō rājā bētā bālak chhā jidi mar-gayō. Mar^ti
 will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bā^kkā-kī
 time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rānī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-māī nai sam^jai jittai kām-kāj
 that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^bō-kar^jē. Ar yē syānā samājⁿā whai-jāy,
 kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^lā-dījē.' Sō rājā-nai maryā pāchhai
 then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māī bichārī-as,
 became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āpⁿā hāt-sū
 'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai paili-i marā-nākhābā-kō
 will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
 device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrā-nai mār-nākh.' Nāi hāma! tō bhar-linī,
 'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 paṇ man-māī ghaṇū-ī pistāwai. Ar ũ kākā-kā kaibā-sū jhair-kā
 but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā dōnyā-kī sāwār kar^abā-nai ran^awās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāwār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēti-māi-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rāñī khai, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
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why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōrā-sā dinā-māi yē bī rājā whai-jāy-lā.' Nēw^agi bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-i bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rāñī pūchhī-s, 'wā kāñ bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw^agi khai ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār^abā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khai-chhai-'k, "tū yā dōnyā-nai mār-nākh."
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō mār^ayā kō-jāy-nai. Mhārai tō yē-i
So, Your-Majesty, me-by indeed killed (they)-do-not-go. To-me indeed these-verily
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rāñī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar-diyō, ar āp bichāri-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai raibā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these
 dōnyā-nai lēr kauṛi-nai chaḷi-chālū.
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawās* or *khuwās* (, خواص), a confidential servant, is employed in Jaipurī to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered before-hand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĒRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aĩ* or *aũ*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baĩ*. The obl. sing. is *bai*, *baĩ*, or *bĩ*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaĩ*, or *jĩ*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaĩ*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaĩ*.

Janā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār^atū*, one who strikes. The future takes *gō*, as in *mār^agō*, I will strike. We may note the irregular causal verb, *pāy^abō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀṬĪ).

JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी ह्यो सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो । जद सात बरस ताँणी मे कोन्यै बरस्यो जको देस हुतळ फुतळ ह्यै-गयो । काळ पड़ गयो । जद कैबाळा कही-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो-अस । हिरणाँ-की डार ह्ये जी-में किसतूखो हिरण ह्ये । बी-कै सींगड़ी-कै मे बाँदियो । जको बी हिरण-ने मारो जद थारा राज-में मे बरसै । सो राजा हज्जारूँ घोड़ो लेर हिरणाँ-की गेल दिया-ह्ये । सो घोड़ा थागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चळ्या-गया । सो हिरण थाकर ऊवो रै-गयो । जणाँ राजा हिरण-ने मार-गेखो । सो सात बरस-को आसूदो ह्यो सो मूसळ धार मे आर पड़ो । सो राजा मे-को माखो घोड़ा-का हाना-कै चिप-गयो । थाक्योड़ो तो ह्यो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की टाँणी ह्यो । सो मिनखाँ-की बोली सुणर घोड़ो बी हीर-की टाँणी कने आर खड़ो रह्यो अर हींस्यो । जणाँ हीर कही रै घोड़ो सो काँई हींस्यो । बाराँ-ने देखी । कवाड़ खोळर देखो । सो दो चार जणाँ आर देखे तो घोड़ा-का हाना-कै एक मानबी चिप-रह्यो-ह्ये । सो बी-ने उतार माँई-ने ले-गया । घोड़ा-ने घास दाणू दे-दियो । बी-ने सुवाण दियो । रुई में डपटर सुवाण दियो । सो आदेक रात-को बी-कै निवाँच बापखो । सो बी खावा-नै माँग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर वो ऊख्यो-ई । जणाँ तन्मा हन्मा सबी पूछ्यो । तू कुण ह्ये । खटे को ह्ये । खटे आयो ह्ये । जणाँ बी खयो सिंदी-को तो मैं राजा हूँ । फूलजी भाटी मेरो नाँव ह्ये ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phūl-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-māi Mēr^atā-kā
Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 piṇḍatā mē bāḍiyō. Jad sāt baras tāṇī mē kōnyai bar^asyō,
by-pandits rain was-tied-up. Then seven years during rain not rained,
 jakō dēs hutaḷ-phutaḷ whaḷ-gayō, kāḷ paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kahī-as, 'thā^a-kai tō Sindī-kā rāj-māi
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēr^atā-kā piṇḍatā mē bāḍiyō-as. Hir^aṇā-kī dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-māi kis^atūryō hiraṇ chhai. Bī-kai sīg^aṛī-kai mē bāḍiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-māi mē bar^asai. Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjārū ghōrō lēr hir^aṇā-kī gail diyā-chhai. Sō ghōrā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg^atā-gayā, jē ghōrā raitā-gayā ar hiraṇ bī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis^atūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōi saik^aṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai gayō. Jaṇā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsāḷ dhār mē ār paryō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō mār^ayō ghōrā-kā hānā-kai chip-gayō. Thāk^ayō-rō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-i rājā. Sō rājā-nai surat naĩ, ar ghōrā-nai
was-verity the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māĩ ēk hīr-kī dhāñi chhī. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min^akhā-kī bōli supar ghōrō bĩ hīr-kī dhāñi kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 kharō rahyō ar hĩsyō. Janā hīr kahī, 'rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāĩ hĩsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.
that what neighed? outside-to let-us-see. The-door having-opened see.'
 Sō dō chyār janā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^abi chip-rahyo-chhai. Sō bĩ-nai utār māĩ-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dāñū dē-diyō. Bĩ-nai suwān-diyō. Rūi-maĩ
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 dap^atar suwān-diyō. Sō ādēk rāt-kō bĩ-kai niwāch bāp^aryō.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bĩ khābā-nai māgyō. Sō jāṭ-kī bēṭi āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō-'r bō uṭhyō-i. Janā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, 'tū kuṇ chhai? Khaṭē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Janā bĩ khayō, 'Sindī-kō tō māĩ
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhū. Phul-ji Bhāṭi mērō nāw chhai.
king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

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chhō-i rājā. Sō rājā-nai surat naĩ, ar ghōrā-nai
was-verity the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māĩ ēk hīr-kī dhāñi chhī. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min^akhā-kī bōli sunar ghōrō bĩ hīr-kī dhāñi kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 kharō rahyō ar hīsyō. Janā hīr kahī, ‘rai, ghōrō
standing remained and, neighed. Then by-the-Ahir it-was-said, ‘O, horse
 sō kāĩ hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.’
that what neighed? outside-to let-us-see. The-door having-opened see.’
 Sō dō chyar janā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^abī chip-rahyo-chhai. Sō bĩ-nai utār māĩ-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dāñū dē-diyō. Bĩ-nai suwān-diyō. Rūi-maĩ
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 daptar suwān-diyō. Sō ādek rāt-kō bĩ-kai niwāch hāp^aryō.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bĩ khābā-nai māgyō. Sō jāt-kī bēti āp-kī
So by-him food-for it-was-asked. So a-fat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō-r bō uthyō-i. Janā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, ‘tū kuñ chhai? Khatē-kō chhai?
‘you-we’ by-all-even it-was-asked, ‘thou who art? Where-of art-thou?
 Khatē āyō-chhai?’ Janā bĩ khayō, ‘Sindī-kō tō maĩ
Whence come-art-thou?’ Then by-him it-was-said, ‘Sindh-of indeed I
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All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bānyũ* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaĩ* (not *khaĩ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jānũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँखूँ छो । रात-की भगत दोन्यूँ लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड़-गयो । जँ भगत-में बाँखूँ-नै नींद-सँ चेत हो-ग्यो । बाँखूँ-नै चोर-को ठीक पड़-ग्यो । जद बाँखूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सँ चीख्याँ लागी छै । सो राई भोत मैंगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-नै नीकाँ जाबता-सँ मेळ-दे । जद लुगाई कई राई-का पाता बरकी तबारी-का खूणाँ-में पड़ा-छै । तड़कै-ई नीकाँ मेळ-देख्यँ । चोर आ बात सुणर मन-में बचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोट बाँदर ले-गियो । बाँखूँ देखी ओर माल-सँ बचो । राई ले-ग्यो । माल-सँ पंड-छूओ । जद दन ऊग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-नै बजार-में ल्यायो । तो बजार-का पीसा-की ठाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँखूँ-कै तो फेर बी चालर चोरी करणी । मीनू बीस दन बीच-में देर फेरू बी-ई बाँखूँ-कै चोरी करवा चक्यो-गियो । रात-की भगत फेर बाँखूँ जाग्यो । चोर बाँखूँ-को धन माल सारो एक गाँठड़ी-में बाँदर हाँ-नै कर लियो । जद बाँखूँ देखी अक हेको करख्यँ तो न जाणाँ चोर म-नै मार नाखसी । अर हेको नै कखो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड-ग्यो । बखारी-में जा बैयो । जद बाँखूँ दीवो जियो अर लुगाई-नै कई में तो गंगा-जी जाख्यँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्थार हुयो । जद लुगाई बोली ओ भगत गंगा-जी जाबा-को काँई । दबूग्याँ-ई चक्या-जाज्यो । ऐ समचार चोर बैयो सुणे । जद बा लुगाई आप-कै घर-कै बारे आर आड़ोसी-पाड़ोस्याँ-नै जगाया । न्हारो घर-को धनी गंगा-जी जाय-छै बार ई भगत सो थे चालर समझा-यो कै दबूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँखूँ-का घर-में मेळा हो-ग्या अर सारा जणाँ बीं बाँखूँ-नै समझायो बार तो रात छै । दबूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँखूँ कई थे जाणूँ में तो थाँ-को कियो मान जाख्यँ । पण ओ चोर गाँठ बाँद्याँ बैयो । न्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँखूँ करर चोर-नै पकड़ा-दियो ॥

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JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँण्यू छी । रात-की भगत दोन्यू लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड़-गयो । ऊँ भगत-में बाँण्यू-नै नींद-सूँ चेत हो-ग्यो । बाँण्यू-नै चोर-को ठीक पड़-ग्यो । जद बाँण्यू आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सूँ चीख्याँ लागी छै । सो राई भोत मैगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-नै नीकाँ जावता-सूँ मेळ-दे । जद लुगाई कई राई-का पाता बारकी तबारी-का खूण्यँ-में पड़ा-छै । तड़कै-ई नीकाँ मेळ-देख्यँ । चोर आ बात सुणर मन-में बचारी राई पाताँ-में-सूँ बाँदर ले-चालो । ओर चीज-सूँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोट बाँदर ले-गियो । बाँण्यू देखी ओर माल-सूँ बच्यो । राई ले-ग्यो । माल-सूँ पंड-कूच्यो । जद दन ऊग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-नै बजार-में ल्यायो । तो बजार-का पीसा-की ढाई सेर-का भाव-सूँ माँगी । जद चोर मन-में समझी बाँण्यू चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँण्यू-कै तो फेर बी चालर चोरी करणी । मीनू बीस दन बीच-में देर फेरूँ बीं-ई बाँण्यू-कै चोरी करवा चक्यो-गियो । रात-की भगत फेर बाँण्यू जाग्यो । चोर बाँण्यू-को धन माल सारी एक गाँठड़ी-में बाँदर हाँ-नै कर लियो । जद बाँण्यू देखी अक हेको करख्यँ तो न जाणाँ चोर म-नै मार नाखसी । अर हेको नै कख्यो तो धन ले-जासी । जद बाँण्यू आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड-ग्यो । बखारी-में जा बैक्यो । जद बाँण्यू दीवो जियो अर लुगाई-नै कई में तो गंगा-जी जाख्यँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्यार हुयो । जद लुगाई बोली ओ भगत गंगा-जी जावा-को काँई । दन्नूग्याँ-ई चक्या-जाज्यो । ऐ समाँचार चोर बैक्यो सुणै । जद बा लुगाई आप-कै घर-कै बारे आर आड़ोसी-पाड़ोस्याँ-नै जगाया । म्हारो घर-को धनी गंगा-जी जाय-छै बार ई भगत सो थे चालर समझा-व्यो कै दन्नूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँण्यू-का घर-में मेका हो-ग्या अर सारा जणाँ बीं बाँण्यू-नै समझायो बार तो रात छै । दन्नूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँण्यू कई थे जाणूँ में तो थाँ-को कियो मान जाख्यँ । पण ओ चोर गाँठ बाँध्याँ बैक्यो । म्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँण्यू करर चोर-नै पकड़ा-दियो ॥

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk bāṇyũ chhō. Rāt-kī bhagat dōnyũ lōg lugāi ghar-maĩ
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-chhā. Ādi rāt giyā ēk chōr ār ghar-maĩ
asleep-were. Half night on-having-gone a thief having-come house-in
 baṛ-gayō. Ū bhagat-maĩ bāṇyā-nai nīd-sũ chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
 Bāṇyā-nai chōr-kō thīk paṛ-gyō. Jad bāṇyũ
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāi-nai jagāi. Jad lugāi-nai kaĩ, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sũ chīṭhyā lāgi-chhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 maĩgi hō-lī, taṛkai ripyā barābar bakai-lī. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jāb'tā-sũ mēl-dē. Jad lugāi kaĩ, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bār'li tabārī-kā khūṇā-maĩ paryā-chhai. Taṛkai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyũ. Chōr ā bāt supar man-maĩ bachārī,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-maĩ-sũ bādar lē-chālō; ōr chīj-sũ kāĩ
'mustard vessels-in-from having-packed-up take-away; other thing-from what
 kām chhai?' Jad bō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bāṇyũ dēkhī, 'ōr māl-sũ
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sũ paṇd-chhūtyō.
he-escaped; mustard he-took-away, goods-from he-was-rid.'
 Jad dan ūgyā-ī bō chōr rāi-kī jhōlī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch'bā-nai bajār-maĩ ly-āyō. Tō bajār-kā pīsā-kī dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sũ māgi. Jad chōr man-maĩ sam^ajhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 ‘bānyũ chālākī karar āp-kā ghar-kō dhan bachā-liyō.
‘by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Pan bĩ bānyā-kai tō phēr bī chālar chōrī kar^anī.’
But that shopkeeper-in-of verily again also having-gone theft I-will-do.’
 Mīnũ bis dan bīch-maĩ dēr phēr-ũ bĩ-ĩ
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar^abā chalyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyũ jāgyō. Chōr bānyā-kō dhan māl sārō ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāth^ari-maĩ bādar hā-nai kar-liyō. Jad bānyũ
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, ‘hēlō kar^asyũ, tō na jānā chōr ma-nai
was-seen that, ‘noise I-will-make, then not we-know the-thief me
 mār-nākh^asī, ar hēlō nai karyō, tō dhan lē-jāsī.’
will-murder, and noise not was-made, then wealth he-will-take-away.’
 Jad bānyũ āp-kī lugāi-nai jagāi. Chōr ēk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chaḍ-gyō, bakhārī-maĩ jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyũ dīwō jōyō, ar lugāi-nai kai, ‘maĩ
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, ‘I
 tō Gaṅgā-jī jāsyũ.’ Ēk chhōṭī-sī gāth-maĩ kap^arā-lattā bādar
verily Ganges will-go.’ A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōlī, ‘ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, ‘this time Ganges going-of
 kāĩ? Dannūgyāĩ chalyā-jājyō.’ Ai samāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.’ These words the-thief seated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ār
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsī-pārōsyā-nai jagāyā. ‘Mhārō ghar-kō dhanī Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. ‘My house-of lord Ganges is-going,
 bār ĩ bhagat. Sō thē chālar sam^ajhā-dyō kai, “dannūgyāĩ
now at-this time. So you having-come remonstrate that, “at-daybreak
 chalyō-jājē.”’ Jad das bis ād^amī bānyā-kā ghar-maĩ bhēlā
please-depart.”’ Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jānā bĩ bānyā-nai sam^ajhāyō, ‘bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, ‘now,
 tō, rāt chhai, dannūgyāĩ thārī khusī chhai tō chalyō-jājē.’
indeed, night is, at-daybreak thy wish is then please-depart.’

Jad bō bānyũ kaī, 'thē jānũ maĩ tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsyũ; paṇ ō chōr gāth bādyā baithyō, mhārā sagālā
will-heed; but this thief bundle on-being-tied is-seated, my entire
 ghar-kī ō kīyā rai-lō? ' Asī chālākī bānyũ karar
house-of he how will-remain? ' Such trick by-the-shopkeeper having-done
 chōr-nai pakārā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kuñ*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

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CENTRAL GROUP.

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(Rev. G. Macalister, M.A., 1899.)

दस्ती देखवा गियो जाट घोड़ी पर चडर । कोई दनाँ-में कोस तीनेक उड़े पूँछो । रात पड़-गी । उड़े-ई रै-ग्यो । भाग-फाटीर ज्यो दस्ती-कै गैले लाग-ग्यो । कोसेक री दस्ती अर उड़ो-सूँ दस्ती केनी-सूँ बाँखूँ मऊ-ग्यो । सो बाँखूँ-कै या पणबरत सो कोई बोल-ले दनूग्याँ पैली तो जँ-कै बैम पड़-जाय । सो कोई-सूँ बोलै कोनै । जँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम । जद ई गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँई जाट तो घोड़ी-सूँ उतरर जूताँ-सूँ कूटतो गियो अर यो गाऊ काढाँ गियो । जद दस्ती-कै दख्खे जातौ जातौ दन आँथ ग्यो । उड़े सपाई बोल्या क्यो लड़ो-छो रै । जद बाँखूँ बोल्थो मा-लै जूयाँ-की पड़ी । जत्ती खाँ-जी थाँ-कै पड़े तो का-जाणाँ काँई व्है । जद मीयाँ बोल्थो म्हारै क्यो पड़े । थारै-ई पड़े । जद मीयाँ बोल्थो थे लड़ता लड़ता अब कड़े जास्यो । जद बाँखूँ बोल्थो मारा कोटवाकी-में ले-जास्युँ । जद मीयाँ बोल्थो कोटवाकी-में तो मत जावो । अर वा भय्यारी छै जी-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चक्खो-जा अर दनूग्याँई भय्यारी-का-सूँ जाट-नै पकड़ ल्याजे । अर जँ बगत-का-ई कोटवाकी-में ले-जाजे सो न्याव हो-जासी । अर अबार थे कोटवाकी-में जास्यो तो दोन्याँ-नै-ई बैठा-देसी अर न्याव दनूग्याँ होसी । जद जाट तो भय्यारी-कै चक्खो-गियो अर बाँखूँ बाँखूँ-कै घराँ चक्खो-गियो । भय्यारी रात-की बगत जाट-नै रोख्याँ चोखी खुवाई । रात-की रात तो रोख्याँ खार सो-गियो । दन ज्यो अर बाँखूँ आयो घराँ-सूँ । चाल जठ कोटवाकी-में चालाँ

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दल्ली देखवा गियो जाट घोड़ी पर चडर । कोई दनाँ-में कोस तीनेक उड़े पूँछो । रात पड़-गी । उड़े-ई रै-ग्यो । भाग-फाटीर ज्यो दल्ली-के गैले लाग-ग्यो । कोसेक री दल्ली अर उड़ो-सूँ दल्ली केनी-सूँ बाँखूँ मऊ-ग्यो । सो बाँखूँ-के या पणवरत सो कोई बोल-ले दन्नूयाँ पैली तो ऊँ-के बैम पड़-जाय । सो कोई-सूँ बोलै कोनै । ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो के राम राम । जद ई गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँई जाट तो घोड़ी-सूँ उतरर जूताँ-सूँ कूटतो गियो अर यो गाऊ काछाँ गियो । जद दल्ली-के दहूजे जाताँ जाताँ दन आँथ ग्यो । उड़े सपाई बोल्या क्यो लड़ो-हो रै । जद बाँखूँ बोल्हो मा-लै जूयाँ-की पड़ी । जत्ती खाँ-जी थाँ-के पड़े तो का-जाणाँ काँई व्है । जद मीयाँ बोल्हो म्हारै क्यो पड़े । थारै-ई पड़े । जद मीयाँ बोल्हो थे लड़ता लड़ता अब कडे जास्यो । जद बाँखूँ बोल्हो मारा कोटवाकी-में ले-जास्युँ । जद मीयाँ बोल्हो कोटवाकी-में तो मत जावो । अर वा भय्यारी छै जी-के तो जाट-नै के-दे तूँ जा अर तूँ थारै घराँ चक्खो-जा अर दन्नूयाँई भय्यारी-का-सूँ जाट-नै पकड़ ल्याजे । अर ऊँ बगत-का-ई कोटवाकी-में ले-जाजे सो न्याव हो-जासी । अर अबार थे कोटवाकी-में जास्यो तो दोन्याँ-नै-ई बैठा-देसी अर न्याव दन्नूयाँ होसी । जद जाट तो भय्यारी-के चक्खो-गियो अर बाँखूँ बाँखूँ-के घराँ चक्खो-गियो । भय्यारी रात-की बगत जाट-नै रोखाँ चोखी खुवाई । रात-की रात तो रोखाँ खार सो-गियो । दन ज्यो अर बाँखूँ आयो घराँ-सूँ । चाल ऊठ कोटवाकी-में चालाँ

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh^abā giyō Jāt ghōrī-par chaḍar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maĩ kōs tinēk udai pūchhyō. Rāt par-gī udai-i rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phātīr ūthyō Dalli-kai gailai lāg-gyō. Kōsēk rī
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dalli ar ud-i-sū Dalli kēni-sū bānyū maḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak(-to-him)
 dannūgyā paili tō ū-kai baim par-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^atō-i mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
 kiyo kai, 'Rām Rām.' Jad ī gāl kāḍi. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-kī dinī. Jad kōs tāi Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kū^atō giyō, ar yō gāl kāḍyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dalli-kai darūjai jātā jātā dan āth-gyō. Uḍai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō larō-chhō rai?' Jad bānyū bōlyō, 'mā-lai jutyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī parī; jatti, Khā-jī, thā-kai parai, tō
of(-beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
 kā-jānā kāi whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 parai; thārai-i parai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

Jad bō bānyũ kai, 'thē jāṇũ maĩ tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsyũ; paṇ ō chōr gāth bādyā baithyō, mhārā sagālā
will-heed; but this thief bundle on-being-tied is-seated, my entire
 ghar-kī ō kīyā rai-lō? 'Asī chālākī bānyũ karar
house-of he how will-remain? 'Such trick by-the-shopkeeper having-done
 chōr-nai pakṛā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāthairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kuñ*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

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जद की रोटी खार चालस्यां । बैठ-ग्यो बाँखूँ । ई रोटी खा-ली दारू पी-लियो । नसो घमू
 हो-गियो । भय्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुआ । भय्यारी बोली कै असी
 चीज दरावो जँमर ताँई याद राखूँ । जद जाट देखी जँमर याद रैबा जसी काँई द्याँ । जद जाट
 पचास रप्या काडर दीना । पक्का पटक-दिया भय्यारी । भूँ-नै तो असी चीज द्यो जँमर-ई याद
 राखूँ । जद रीस आई जाट-नै पकड़ा ई-नै भय्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

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TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh^abā giyō Jāt ghōrī-par chadar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maī kōs tinēk udai pūchhyō. Rāt par-gī udai-ī rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phātīr ūthyō Dalli-kai gailai lāg-gyō. Kōsēk rī
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dalli ar ud-i-sū Dalli kēni-sū bānyū maī-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak(-to-him)
 dannūgyā paili tō ū-kai baim paṇ-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^atō-ī mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
 kiyō kai, 'Rām Rām.' Jad ī gāl kādī. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-kī dinī. Jad kōs tāī Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kū^atō giyō, ar yō gāl kādyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dalli-kai darūjai jātā jātā dan āth-gyō. Udai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō larō-chhō rai?' Jad bānyū bōlyō, 'mā-lai jūtyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī parī; jatti, Khā-jī, thā-kai parai, tō
of(-beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
 kā-jānā kāī whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 parai; thārai-ī parai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēṭi-maĩ bhūt ātō-chhō. Ōr ēk ād^amī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bārī bādh-dī-chhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-kī bārī chhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-maĩ ũ din ek pāw^aṇō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bēṭō chhai; ōr ī rājā-kī bāi-maĩ bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjīnā ēk ād^amī khāwai-chhai. Sō āj mārā bēṭā-kī bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ūṭhai jāsī.' Jad ō khai, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bēṭā-kī bad^ali hū jāū-lō.' Rāt hōtā-ī bō
do-not. Thy son-of instead I will-go.' Night as-soon-as-became he
 gayō. Ōr āg-par ēk dawāi rakh^atā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 Taḍ^akai-ī jad bhaṅgaṇ bhuār^abā-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khai. Rājā har^akārō bhēj khumār-nai pak^arā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khai, 'rāt-nai thārā bēṭā-kī bārī chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāi karō?' Khumār khai, 'mārāj, mārai ēk pāw^aṇō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-chhai, jīṇ-nai khanāyō-chhō.' Rājā ūṇ-nai bulāyō ōr sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhairā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	93,000
Ajmere	.	.	.	.	.	.	.	.	.	.	.	23,700
TOTAL												116,700

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwārī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. 'Thou' is *tū*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर जँ-का घर-में जँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी थे क्यूँ रोवो-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बाई-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की बारी छै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होतौ-ई बो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकै-ई जद भंगण भुआरवा-नै गई तो बाई-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै जँ-नै परणा-दी ओर आधो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-ki bēṭi-maĩ bhūt ātō-chhō. Or ēk ād^amī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bārī bādh-dī-chhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-ki bārī chhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-maĩ ũ din ek pāw^anō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bēṭō chhai; or ī rājā-ki bāi-maĩ bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjīnā ēk ād^amī khāwai-chhai. Sō āj mārā bēṭā-ki bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ūṭhai jāsi.' Jad ō khāi, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bēṭā-ki bad^ali hū jāñ-lō.' Rāt hōtā-ī bō
do-not. Thy son-of instead I will-go.' Night as-soon-as-became he
 gayō. Or āg-par ēk dawāi rakh^atā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 Taḍ^akai-ī jad bhaṅgaṇ bhuār^abā-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khāi. Rājā har^akārō bhōj khumār-nai pak^arā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khāi, 'rāt-nai thārā bēṭā-ki bārī chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāi karō?' Khumār khāi, 'mārāj, mārai ēk pāw^anō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-chhai, jīn-nai khanāyō-chhō.' Rājā ūn-nai bulāyō or sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

hagigat pūchhī. Ōr bāi-nai ũ-nai par'nā dī, ōr ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given, and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhũ*, as well as *maĩ* and the pronoun of the second person is *taĩ*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । याँ दोन्याँ-कै भायैकाचारो छो । दन-में तो आप-कै चावै जठै चेजो कखाबो करै अर रात-नै दोन्यूँ साँमल हो-जावै । कागको तो ऊपर रोंखड़ा-पर बैठ जावै अर हरण रोंखड़ा-कै नीचे बैठ जावै । याँ दोन्याँ-कै ज्यास अस्यो घणू जो केई दन बदीत हो-गीया । एक दन स्याऊ-कै अर हरण-कै मऊाप कठै-ई हुयो । जद स्याऊ या बच्चारर बोल्थो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठै ई-नै फँद-में फसार मरा-नखाँवाँ । जद ई-नै बोल्थो-अस आ-रै हरण आपाँ भी भायैका मँड-जावाँ । जद हरण बोल्थो कै कागको अर मैँ भायैको मँड-रयो-छूँ । अर तू कैऐ-छै आपाँ मँड-जावाँ । तो मूँ तो म्हारा भायैका कागका-नै पूछाँ बना तैँ-सूँ भायैको नै मँडूँ । जद स्याऊ बोल्थो-अस तू थारा भायैका-नै काल बूजजे । मैँ थारै गोडे आजँ-छूँ । आपाँ भायैका मँडाँ-ला । जद हरण आँथण-का ऊ-ई रोंखड़ा नीचे कागका-नै बूजी की रै भायैका म्हाँ-नै आज स्याऊ मऊयो छो । जो ऊँ या की-स आपाँ भायैका मँड-जावाँ । जो तू कै तो मँडाँ अर तू कै तो नै मडाँ । जद कागको बोल्थो-अस म्हारो कैबो माँनै-छै तो तू स्याऊ-सूँ भायैको मत मँडे । कोई दन स्याऊ त-नै कठै-न-कठै दगो करर फँद-में फस्या दे-गो । जद फेर दूसरै दन ऊ स्याऊर हरण मऊयो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपाँ दोन्यूँ भायैका मँडाँ । जद हरण बोल्थो अरै भाई स्याऊ म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मँडे ! जद स्याऊ बोल्थो-अस आपाँ तो मँडस्याँ । जद स्याऊ बी आँथण-का ऊँ-की लार-लार ऊँ-ई रोंखड़ा नीचे गीयो जठै कागको-र हरण बैठै-छा । जद हरण कागका-नै फेर बूजी कै यो तो माँनै कोनै । भायैको मँडवा बै-ई आ-ग्यो । जद कागको बोल्थो तू म्हारी माँनै-छै तो ई-सूँ भायैको मत मँडे । स्याऊ-की जात दगाबाज छै । दगो करर त-नै कोई दन मरा चलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kag^{lō} chhō, ar ēk haraṇ chhō. Yā dōnyā-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyailāchārō chhō. Dan-māi tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jaṭhai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai. Kāg^{lō} tō ūpar rōkh^{rā}-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh^{rā}-kai nīchai baiṭh-jāwai. Yā dōnyā-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghaṇū jō kēi dan badit-hō-giyā. Ēk dan syāl-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai malāp kaṭhai-ī huyō; jad syāl yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyārar bōlyō-as, 'yō haraṇ mōṭō chhai; ī-sū bhāyailāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ī-nai phād-māi phasār marā-nakhāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'
 Jad ī-nai bōlyō-as, 'ā-rai haraṇ, āpā bhī bhāyailā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 māḍ-jāwā.
 Jad haraṇ bōlyō kai, 'kāg^{lō} ar māi
begin (i.e. become'). Then the-deer said that, 'a-crow and I
 bhāyailō māḍ-rayō-chhū, ar tū kaiai-chhai, "āpā māḍ-jāwā."
friends are-already-become, and thou sayest, "(let-)us become(-friends)."
 Tō mhū tō mhārā bhāyailā kāg^{lā}-nai pūchhyā banā taī-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyailō nai māḍū.
 Jad syāl bōlyō-as, 'tū thārā
friend not may-become.' Then the-jackal said-to-him, 'thou thy
 bhāyailā-nai kāl būj^{jē}; māi thārāi gōḍai āū-chhū, āpā bhāyailā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

mādā-lā.' Jad haraṇ āthaṇ-kā ū-i rōkhārā nīchai
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāgālā-nai būjī kī, 'rai bhāyailā, mādā-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 malyō-chhō; jō ũ yā kī's, "āpā bhāyailā mād-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō mādā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 mādā.' Jad kāgālō bōlyō-as, 'mhārō kaibō mānai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyailō mat mādai. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kaṭhai-n-kaṭhai dagō karar phād-māi phasy-ā-dē-gō.
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
 Jad phēr dūsrai dan ū syāl-ar haraṇ malyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyailā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyailā mādā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,
both friends become.' Then the-deer said, 'O brother jackal,
 mhārō bhāyailō tō naṭ-gyō-as, "tū bhāyailō mat mādai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāl bōlyō-as, 'āpā tō mād'syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthaṇ-kā ũ-kī lār-lār ũ-ī rōkhārā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath
 gīyō jathai kāgālō'r haraṇ baithai-chhā. Jad haraṇ kāgālā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būjī kai, 'yō-tō mānai kōnai; bhāyailō mādābā bai-ī
again asked that, 'this-indeed yields not; friend becoming for
 ā-gyō.' Jad kāgālō bōlyō, 'tū mhārī mānai-chhai tō ũ-sū
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyailō mat mādai. Syāl-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsī.
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	. . . . .	133,939
Mixed dialect	. . . . .	39,510
		<hr/>
TOTAL	. . . . .	173,449

Rājāwāṭī has immediately to its east the Dāng dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipurī *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *hañṇū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāñ*. Noun of agency, *haibālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hū</i>	<i>hā</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hū-lō*, etc., or *haisyū*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchā-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ी छो अर एक चड़ी छी। वाँ दोन्याँ-क घुसाको राजा-का मैल-कै मै-ने छो । तो चड़ी-कै तरकोकी-नाथ-का परताब-सँ बच्चा हीया । तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही । वा राँणी चड़ा-चड़ी-की बोली समजै-छी । चड़ी चड़ा-नै कीयो अक मै मर-जाऊँ तो म्हारा बच्चा दुख नै पावे । चड़ी बोल्थो काँईँ वासतै तो तू मरै-छे । अर काँईँ वासतै थारा बच्चा दुख पावे । तँ जसी चड़ी फेर म-ने मऊँ बी तो कोने अर जो कदात तू मर-जावै तो यो-ईँ म्हारो धरम छे अक मै नै परणू अर बच्चाँ-नै परबसता कर लेखूँ । ये बाताँ वाँ दोन्याँ-कै करार हीया जो राँणी सुण-री । दस पाँच दन तो नकळ्या अर चड़ी मर गई । अब चड़ी खुराब अर अब राँणी छे सो देख-री चड़ा-ने अर बच्चाँ-नै । चार दन-कै पाछे-ईँ चड़ी छे सो दूसरी चड़ी लीयायो । वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देखा । देखताँ-ईँ चड़ी-कै तो तन-बदन-मै आग लाग-गी अक ये तो सौक-का छोरा छे । सो चड़ी तो वाँ-कै वासतै चुगो ल्यावे सो आछो ल्यावे । अर वा चड़ी छे सो बाड़-कै मै-ने-सँ गल्या काँटा चूच-मै ल्यावे । सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै । दन दो एक-कै मै-ने वै बच्चा मर गीया । अब ऊँ राँणी-कै ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ईँ मार-नाखे । जनावराँ-ईँ-कै मै-ने यो ईरखो छे तो राँण्याँ-मै तो पूरो ईरखो हैतो-ईँ आयो-छे । वाँ चड़ी-का बच्चाँ-को अर चड़ी-को राँणी-कै बड़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-ने अक राँणी थारै अत्तो सोच काँईँ-को छे । नै न्होवो नै बैठवो नै डीऊ-कै ऊपराँ-नै खुसी । अस्याँ काँईँ सोच छे थारै । सो म-ने खे । राँणी कीयो-क म्हाराज म-ने तो काँईँ-ईँ बात-को सोच कोने । राजा की तो अत्ती उदासी काँईँ-की छे थारै । जद राँणी की म्हाराज म्हारै एक कँवर छे । बरस पाँचक-की ऊमर छे । ऊँ-को म्हारै पूरो सोच छे ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk tō charō chhō, ar ēk charī chhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
 dōnyā-kō ghusālō rājā-kā mail-kai māī-nai chhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
 charī-kai Tar¹lōkī-nāth-kā par¹tāb-sū bachchā hiyā. Tō
the-hen-sparrow-to Tarlokinath-of favour-by young-ones became. Then
 wā bachchā-kī wā charā-kī ar charī-kī parit
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
 dēkhar rāṇī bhōt khusī hī. Wā rāṇī
having-seen the-queen very-much pleased became. That queen
 charā-charī-kī bōli sam¹jai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.
 Charī charā-nai kiyō ak, 'māī mar-jāū,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, ' (if) I die,
 tō mhārā bachchā dukh nai pāwai.' Charō bēlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
 'kāī wās¹tai tō tū marai-chhai, ar kāī wās¹tai thārā
' (for-)what reason then thou shouldst-die, and (for-)what reason thy
 bachchā dukh pāwai? Taī jasi charī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
 maīai bī tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
 tō yō-ī mhārō dharam chhai ak māī nai par¹nū, ar
then this-alone my vow is that I not (am-)to-be-married, and
 bachchā-nai par¹bas¹tā kar-lēsū. Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
 karār hiyā, jō rāṇī sun-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
 nak¹lyā, ar charī mar-gai. Ab charō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
 khurāb, ar ab rāṇī chhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachchā^ñ-nai. Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō chhai, sō dūs^{ri} charī liy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ũ charā-kā bachchā^ñ-nai dēkhyā; dēkh^{ta}-ī
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō tō wā-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wās^{tai} chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up-(food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā^ñ-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachchā mar-giyā. Ab ũ rāñī-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 ‘asyā jyo tū mar-jāwai, tō rājā bī dūs^{ro} bīyāw kar-lē,
‘in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachchā^ñ-nai wā asyā^ñ-ī mār-nākhai. Janāwarā^ñ-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō ir^{khō} chhai, tō rāñyā^ñ-māī tō pūrō ir^{khō}
among this ill-will is, then queens-among indeed complete ill-will
 baitō-ī āyō-chhai.’ Wā charī-kā bachchā^ñ-kō ar charī-kō
becoming-verity come-is.’ That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñī-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhī rāñī-nai ak, ‘Rāñī, thārai attō sōch kāñ-kō
it-was-asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baith^{bō}, nai dīl-kai ūp^{rā}-nai khusī.
is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāñ sōch chhai thārai? Sō ma-nai khai.’ Rāñī
Such what anxiety is to-thee? That me-to tell.’ By-the-queen
 kiyo^{’k}, ‘Mhārāj, ma-nai tō kāñ^ñ-ī bāt-kō sōch kōnai.’
it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not.’
 Rājā kī, ‘tō atti udāsī kāñ-kī chhai thārai?’
By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’
 Jad rāñī kī, ‘Mhārāj, mhārai ēk kāwar chhai; baras
Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ũ-kō mhārai pūrō sōch chhai.’
about-five-of age is; him-of to-me complete anxiety is.’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipuri. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere:—

Ajmērī	111,500
Jaipuri (Kishangarhī)	23,700
Mārwarī	208,700
Mēwarī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	<u>422,359</u>

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ.

DISTRICT AJMERE.

कस्सा आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे। ओर आप-को धन वाँ-नै बाँट-दियो। अर घणा दन कोन हुया कै छोटी बेटो सब धन भेकी कर दूर देस चक्को-गयो। ओर उँडै दाम-दाम लुच्चापणा-मै खी-दियो। अर जद वै सगको खरच कर-चुको व मुल्क-मै जंगी काक पड़ो अर वै मुँगतो होवा लाग्यो। पर वठै-का रहवाका-सूँ मक्को अर जँ जँ-को खेत-मै शूर चराबा भेज्यो। अर जँ शूर खाता-छा जी छोडा-सूँ पेट भरबा-को त्यार छी। पण कोई जँ-नै दीना नहीं। अर जद जँ-नै चेत हुयो व कह्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धनी छ अर मै तो भूकाँ मरूँ-छूँ। मै जँठर म्हारा बाप कने जाऊँ-लो अर जँ-नै कहस्युँ बाप मै राम-जी-को अर थारो दोन्या-कै आगै पाप कखो-छै अर थारो बेटो कहबा जिस्यो नहीं रछ्यो। म्ह-नै थारा नोकरा

ज्यान एक नोकर राख-ले । अर वै जँव्यो आर बाप कोड़े आयो । वो दूर-ही छो कै जँ-को बाप जँ-नै देख-लियो अर जँ-पर दिया आ-गई । अर दौड़र जँ-की गक्का-सँ मक्क्यो अर वाच्यो लियो । अर बेटो बाप-नै कच्छो मै परमेसर अर थारी आँख्याँ-मै गुणो काख्यो-छै अर थारी बेटो कहुवा जिख्यो नहीँ रह्यो । पण बाप आप-का नोकराँ-ने हुकम कियो कै आछाहुँ आछा कपड़ा ल्याओ आर ई-नै पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्यँकै वै म्हारो बेटो मर-गयो-छो अर पाछो जी-गयो-छै । जँ गम-गयो-छो अर पाछो लादायो । अर वै खुशी करवा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād^amī-kai dō bēṭā chhā. Wā dōyā-mā chhōṭō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyo, 'bāp, mhārai pāti āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth them-to was-divided. And many days
 kōna huyā kai chhōṭō bēṭō sab dhan bhēḷō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chalyō-gayō. Ōr ūḍai dām-dām luchhāpanā-māi khō-diyō.
country went-away. And there every-farthing debauchery-in was-squandered.
 Ar jad wai sag^alō kharach kar-chukyō wa mulk-māi jaṅgī kāl
And when he all expense had-done that country-in a-great famine
 paryō, ar wai mūg^atō hōbā lāgyō; par wathai-kā rah^abālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 malyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-chhā jī chhōḍā-sū pēt bhar^abā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kabyō, 'mhārā bāp-kai kattā-'k chāk^arā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭī ghaṇī chhai; ar maĩ tō bhūkṣ̃ marũ-chhũ. Maĩ ũṭhar
bread much is; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-jī-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah^abā
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahĩ rahyō; mha-nai thārā nōk^arā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai.” Ar wai ũṭhyō ar bāp kōrē āyō. Wō dūr-hī
keep.” And he arose and father near came. He at-a-distance-even
 chhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar daurā ũ-kī galā-sũ malyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bēṭō bāp-nai kahyō, ‘maĩ Par^mēsar ar thārī ākhyā-maĩ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bēṭō kah^abā jisyo nahĩ rahyō.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Paṇ bāp āp-kā nōk^arā-nai hukam kiyō kai, ‘āchhā-hũ
But by-the-father his-own servants-to order was-made that, ‘good-than
 āchhā kap^rā lyāō ar ĩ-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ĩ-kā pag-maĩ pagar^akhī. Āpⁿō khāō ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṣī kar^abā
he lost-was, and again is-found.’ And they pleasure to-do
 lāgyā.
began.

HĀRAUṬĪ.

Hārauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Minās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

Hārauṭī	. . . . .	553,395
Mālvi	. . . . .	80,978
Others	. . . . .	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārauṭī.

In the Jhallawar State, as now constituted, Hārauṭī is spoken in the Patan Pargana in the north of the state, which has Hārauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭī :—

Bundī (including the Chiefship of Shahpura)	. . . . .	330,000
Kota	. . . . .	553,395
Gwalior	. . . . .	17,000
Gwalior (Shiopur)	. . . . .	48,000
Tonk (Chabra)	. . . . .	17,000
Jhallawar	. . . . .	25,706
TOTAL		991,101

As a dialect, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Hārauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as'wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōṭ^akyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ũ-nē kãĩ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan^atyā-hē rōṭi mīlē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhā*, we; *māĩ*, *mhāĩ*, or *mēĩ*, to me; *ma-nē*, by me (agent); *mhā-kō*, of me; *tēĩ*, to thee; *wāĩ* or *ũĩ*, to him; *wāĩ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ē* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp^anō* and *āp-kō*, but *āp^anō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārāuṭī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājani script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI.

STATE KOTA.

SPECIMEN I.

રેડુઆલામા ડ દો પેવા ધાપુમઉ છોડુ
 નપાપધુઉરિ-દાન મ્હારી પાતા ગોમન
 ગોમહ પુગધ મન દેખાડોનો ઉનઆપણો
 ધન ગાદીપાદ દીખ્ખો મળાદીન નહો પાપણ
 છ કે છોડુ ગેવા નાકોમાઉમનપાપ-
 કારક દુવ દેખા નભોગરો અરઉંડુકાઉ
 ભરફ-આપકોનારીમન-પાગાડુના
 ખા-જાગોઉ જાદીપીનુરદી-અરઉંડુ
 ડાઘીપણે નોમળીનાદાર દીગરો રે
 ગાદા-ઉદેનકા અકુઆ વામીગીડું
 રૂપાઠાગો-ઉનઉદીઆપણા બેનામધુર નવપા
 પેકીમેઉ અરઉંડુ ગાદાનોઠાકીનુપેટનુપે

પન્નારી કેજીરી પુવ વ્યાપો ઉવ છા અનકો વે
 ઉન કાઈન દેનો - જર ઉન કે દે પંડો - નો
 પન્નારી કેમાસા પાપ કા કે નાકુમ્મન ના - કોન
 વીને દીમાઈ છા કે જાકુ વ્યાપા પાછા પન્નાર
 હે અમુમુ વ્યામુવ છા અપમાના પાપગોડો
 જાકુગો અવ ઉમુ ઉકુગો કે દેદા નામન
 પવમે મુવ ઉલ્લનમુવ અવ આપ કે મુડા આગ
 પાપકોઈ - રીકાગ આપ કે વેલો પાગજો
 ગન્નુ - પવન આપમે દીઆપ કે કેકુમ્મન
 મુનાવ ઠો - જાકુ ઉવ આપકા પાપગોડો
 ગાવ્યો અવ દુરદીછો કે ઉકા પીનાન ઉક
 દેવ દીકુકની - અવ આગ ઉકા ગમે જા
 ઠાગો અવ મુપો - ઠાંગાન ઉલેકુદી કે
 દેદા - પવમે મુવ કે વનમુવ અવ આપ કેમ

૭૦ આગમન મળો પાપ કરો અર મુઆપ કરો પે
 દો પાગજાગનુ છુ - નો રેર પાગાન આપણા
 વાહરા મુકી કે - યાગા માન પદ કરી પી વાજ
 વ્યાહન ઉ રી રાગો અવ ઉકા હાગમ મુદડી
 અર પગામ નુ ના રાગો - મૃત્યુ માગા અન
 આગ દ કરાગા - કુકુચુ) માલો પેલો મનુગી
 રો છો રેર ના રો) છ - આર ગમગી રો) છો રેર
 પાકો છ - જ દ પુકુચી કરા પાછાગા - ઉકી
 પડો પેલો માલમ છો અવ જ દ ઉ આતી પગા
 જાગગો ડી નો નો પાજો અવ નામ મુણો
 અર ઉન આપ કરા વાહરા મુ - રે કુકુચા છ પુલ
 પુછો ઉકી) કરી હોરો છ - ઉન ઉકુચી વ્યુ) કે
 આ કરી માલ (રા આલ) છ ના કરી આ કરા પાપન
 ગોલ કરાલ છ - કરી ઉ પાન આપ કરો પેલો ની પ

પન્નારો કેન્દ્રી પુવ વ્યાપો ઉવ છા અર ડોર
 ઉન ડાઉન દેનો - જર ઉન રૂં દ પંડો - નો
 પન્નારો કેન્દ્રી પાપ કા કે ના ઉમ્મન ના - રૂં
 રીને દી માં છો કે પાપ પાપા દ મી પવર
 હે અમુમુ પામુ હુ અપમાના પાપ ગોડો
 જાઉં ગો અર ઉમુ ઉમુ ગો કે દે દા - નામન
 પવમે મુર ઉ નંન મુખ અર આપ કે મુડા આગ
 પાપ ઉરો - રી કાગ આપ કો વે વો પાગ જો
 ગા હુ - પવન અપમે દી આપ કો કે ઉમ્મન ના
 મુના પાકો - જાઉં ઉવ આપ કા પાપ ગોડો
 ગાઉં અવ દુર દી છો કે ઉકા પી નાન ઉર
 દેવ દી કુકી - અર માગા ઉકા ગમે જા
 ઠાગો અવ મુપો - ઇન્કાન ઉવો કુદી કે
 દે દા - પવમે મુર કે વન મુખ અર આપ કે મ

૭૦ આગમન માર્ગો પાપ કરી આપ મુઆપ કરી પે
 દો પાગ જાગ નુદુ - નો રેર પાગ ન આપ પા
 વાહરા મુકુદી કે - થાગા માત્ર પદ કરી પી પાજ
 વ્યાહન ઉ રી રસા પી અવ ઉકા હાગમ મુદડી
 અરપગામ નુ ના રસા પી - મ્હા ના માગા અવ
 આગ દ કરા મા - કુકુ વ્યુ માવો પે વો મરગી
 રો હો રેર ના રો હ - આર ગમગી રો હો રેર
 પાકો હ - જ દ પુકુદી કરા પાઠાગા - ઉકી
 પડો પે વો માઠમ છો અવ જ દ ઉ આત્ર પગા
 જાગ ગોડ પો નો નો પાજો અવ નામ મુણો
 અર ઉન આપ કરા વાહરા મુ - રે કુકુ ગા હ પુઠા
 પુહો ઉકે કરી હો રો હ - ઉન ઉકુકી વ્યુ કે
 આ કરી મારા આરો હ ના કરી આ કરા પાપન
 ગોદ કરા હ - કરી ઉ પાન આપ કરી પે વો ના પ

ની-જાગનો પાકો છે - પૂન ઉનવો નકરો અનમ
 ભાલિ નહ જાવો છારો - નદુ ઉગો - પાપ ઉદમા
 રમના પાવગો ની ઉન પાપ છારો કે દેવો મુમ
 નરાવ રજા ધુગા ડીવે પાકરની રો છુ અરથા ડી
 ડીવ્યો મન કદી નહ વાલો રે રમી થાવ માડી રે
 ઉર લો મીન્ટી દીવ્યો કે મુમવા માડી ઠાલ
 ગોલો દેનો - વરં વ્યુ થા ડી પલો જો નગર
 ગોડવ હવ - આપ ડી લારો મંન પગાડના પો
 ઉડનારુ થાવ રમો ડી ડી - જાશ પાપ પો ઠો કે
 અર પેલા નનો મારગોડંબ દી પુરી કો છે અર
 જોડુ મારગોડંબ નો થાકો દી-જાણ - રં
 કુસી કવ પો અરવા નહો પો જોગ છે - ડીવ્યો
 થારો મારી મવગી કો છો નો રેડુ ન કો છે -
 અરગં મગી કો છો નો રેડુ પા કો છે -

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsāmī-kē dō bēṭā chhā. Wā-mē-sū chhōṭ^akyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, 'dājī, mḥārī pāṭi-kō dhān jō mūṭ pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khāḍō.' Sō ũ-nē āp^anō dhān wāṭ bāṭ-diyō. Ghaṇā din nē
give-away.' So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-chhā, kē chhōṭ^akyō bēṭō sārō māl-as^awāb s'hōrar¹
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chālō-giyō, ar uṭhē kuchalaṇ rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhyō. Jab gōḍē kāṭ bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāḷ bī paḍyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ũ
a-famine also fell; then very destitute he-became. Again there that
 dēs-kā ēk āsāmī gōḍē rhaiwā lāgyō. Ū-nē ũhi āp^anā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēi mēlyō. Ar ũ-nē wāhā nōlāṭ-sū pēṭ
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar^awō bachāryō kē jāṭ sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōi ũ-nē kāṭ nhai dētō. Jad ũ-nē yād paṛi tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kā kēṭā-'k mhan^atyā^h-hē it^ari
it-was-considered that, 'my, father-of how-many servants-to so-much
 rōṭi milē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mū bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāṭgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ũ-sū kahū-gō kē, "hē dājī, ma-nē Par^amēsūr-kē san^amukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ S^h represents an aspirated s (ष), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. Ī kārāṇ āp-kō bēṭō bāg^awā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai chhū. Parantu ab mēi āp-kō ēk mhan^atyā jū rākḥ-lō. ”’
worthy not I-am. But now me you-of a servant like keep.”’

Jab ū ūṭhar āp-kā bāp gōḍē giyō. Ar dūr-hi chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kē ūkā pitā-nē ūi dēkhar diyā karī, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ū-kā galē jā lāgyō, ar chūmō. Laḍ^akā-nē ū-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said

kē, ‘hē dāji, Par^amēsūr-kē san^amukh ar āp-kē mūḍā āgē ma-nē
that, O father, God-of before and thee-of face before me-by
 ghaṇō pāp karyō, ar mū āp-kō bēṭō bāg^awā jōg nhai chhū.’
great sin was-done, and I you-of son to-be-called worthy not am.’

Tō phēr pitā-nē āp^anā chāk^arā-sū kahī kē, ‘ghaṇā bhārī
Then again the-father-by his-own servants-to it-was-said that, very heavy
 bad^akī pōsākh khādar ūi phērāwō; ar ū-kā hāt-mē mūd^arī
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgā;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
 kyū^akē yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.’ Jad wē khusī kar^awā lāgyā.
was, again found-is.’ Then they happiness to-make began.

Ū-kō badō bēṭō māl-mē chhō. Ar jad ū ātī bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pōchyō, tō bājō ar nāch sunyō. Ar ū-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 chāk^arā-mē-sū ēk-kū gōḍē bulār pūchhyō kē, ‘yō kāi
servants-in-of one near having-called it-was-asked that, this what
 hō-rhyō-chhai?’ Ū-nē ū-sū kiyō kē, ‘thā-kō bhāi āyō-chhai,
happening-is?’ Him-by him-to it-was-said that, thee-of brother come-is,

jī-kī thā-kā bāp-nē gōṭh karī-chhai; kyū^akē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jīw^atō-jāg^atō pāyō-chhai.’ Parantu ū-nē rōs karyō, ar mēh^alāḍī nai
living-waking found-is.’ But him-by anger was-made, and inside not
 jāwō chāyō. Jad ū-kō bāp ūi ar manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.

Tō ū-nē bāp-sū kahī kē, ‘dēkhō, mū at^arā bar^asā-sū
Then him-by the-father-to it-was-said that, see, I so-many years-from
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadi
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhī thā-nē m(h)āĩ ēk ur^anō bhī nhī
 not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāĩũ-nē gōth tō dētō.
 was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bētō jō bhag^atañā gōdē rahar
 But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagād-nākhō ũ-kā ātā-lī thā-nē
 you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōĩ karī.' Jin-pē bāp bōlyō kē, 'arē bētā, tū-tō
 dinner was-made.' This-on the-father said that, 'O son, thou-veryly
 m(h)ārē gōdē sadiw rhiyō-chhai, ar jō-kuchh m(h)ārē gōdē chhai
 me near always remained, and whatever me near is
 sō thāro-ī jān. Parantu kusī kar^awō ar rājī hōwō
 that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāraṇ yō thārō bhāĩ mar-giyō-chhō, sō phērũ
 proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai; ar gam-giyō-chhō, sō phērũ pāyō-chhai.
 alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरबळ बरामण छो । वो रोजीना कण भिग-प्र्या कर-के आप-का उदर-पुरणा करे-छो । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब-भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुंवारी छी । जब बरामण-की अस्त्री-ने कही के म्हराज आपणो भाग तो ईँ सुजब छै ओर ईँ कन्या-का पेळा हात काँई-मूँ करांगा । जब बरामण बोख्यो अब मूँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । म्हरा सारा-की काँई बात छै । बरामण-की अस्त्री बोली म्हराज याँ-मूँ काँई भी उद्दम न होवे । ओर उपाइ करणो चाहिये । म्हनत करो जब सब कुछ हो । रगर म्हनत कुछ न्ही हो । भोत भगड़ो मचो । भोत दंगो कखो । जब बरामण-के-ताँई गुस्सी आयो । बरामण घर-सँ नीकळ-कर परदेस-में चाल्यो । बीस कोस-पर जार बचारी के कठी चालाँ । पाछे गेळा-में बरड आई । वाहाँ एक सुन्दर बगीची ओर बावरी देखी । वाहाँ एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चालाँ । अब तो संत-जन मिळ-गिया । याँ-की सेवा करांगा । भगवान खाबाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पळक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । म्हा-की सेवा करता तेईँ घणा दन हो-गिया । जब बरामण-ने कही म्हराज काँई माँगूँ । म्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जीँ-का पेळा हात न्ही हुवा । सो म्हारी घरहाळी-के ओर म्हारे लड़ाई हो-गई । जब मूँ चक्यो आयो । कूँकी म्हारे पास काँई भी सरतन नै छो । जब संत-जन-ने फरमाई के ये चुंधी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कन्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे । अर जँ चुंधी-में या बात लिखी छी के होत-की बेण कु-होत-को भाई ।

पीर बेटी नार पराई ॥

जागे सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंधी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंधी आप ले-खाड़ी ओर मेईँ दो सो रुप्या दे-खाड़ी । सो साहुकार-का कुँवर-ने जँ चुंधी-में सीख-की बातों मंडी देखर दो सो रुप्या तुरत दे-खाड़ा । ओर चुंधी ले-खाड़ी । ओर बरामण रुप्या लेर कन्या-को ब्याव वाँ रुप्या-से कर-दीनी ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur^abaḷ Barāmaṇ chhō. Wō rōjinā kaṇ bhig^asyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-kē āp^akā udar-pur^aṇā karē-chhō. Ēk gāw-mē jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tīn sēr bēkar^aṛī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
āwē. Ōr ũ Barāmaṇ-kē ēk laṛ^akī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
barāmaṇ-kī astry-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab chhai, ōr ī kannyā-kā pēlā hāt¹ kāī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Barāmaṇ bōlyō, 'ab mū kāī karū. Ēk gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
sēr bēkar^aṛī miḷē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
miḷē. Mhārā sārā-kī kāī bāt chhai?' Barāmaṇ-kī astry
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
bōlī, 'Mhārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nhī hō.' Bhōt jhag^arō machō; bhōt daṅgō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Barāmaṇ-kē-tāī gussō āyō. Barāmaṇ ghar-sū nīkaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mē chālyō. Bis kōs-par jār bachārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, 'kaṭhī chālā?' Pāchhē gēlā-mē barad āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagīchī ōr bāw^aṛī dēkhī. Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-chhā, ar wā-nē samād charā-rakhī-chhī. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by

bachārī kē, 'ab kaṭhī chālā? Ab tō sant-jan mī-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
 giyā. Yā-kī sēwā karāgā. Bhag^awān khābāi bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then

yā bachārī, Barāmaṇ as^atān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in

bēṭh-giyō. Jab sēwā kar^atā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.

Jab sādū-jī-kī palak ūg^arī. Jab barāmaṇ-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,

'Barāmaṇ, tū māg. Mhā-kī sēwā kar^atā tēi ghaṇā dan
'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days

hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kāi māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.

Mhārē ēk kūwārī laṛ^akī chhai aṭhārā bīs baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow

hāt nhī huwā; sō mhārī ghar^ahālī-kē ōr mhārē laṛāi hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.

Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sar^atan nē chhō.
Then I came-away; because me-of near any-even money not was.'

Jab sant-jan-nē phar^amāi kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou

lē-jā, ōr sahar-mē jār bēch-dijē. Jādā lōbh-tō kar^ajē mati;
take, and a-city-in having-gone sell. Great avarice-veryly make not;

ar kannyā-kā pēlā hāt hō-jāwē ut^anā-sā rupyā lē-kār^ajē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And

ū chunthī-mē yā bāt likhī-chhī kē,
that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāi.
'(well)-being-of a-sister, evil-being-of a-brother.

Pir bēṭī nār parāi.
Father's-house daughter woman not-one's-own.

Jāgē sō nar jīwē.
Wakes that man lives.

Sōwē sō nar marē.
Sleeps that man dies.

Gam rākhē sō ānand karē.
Passions controls he happiness does.'

Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ēk sābukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā laṛ^akā-sū jār kahī kē, 'yē chunthī āp^a lē-khārō, ōr
of son-to having-gone it-was-said that, 'this piece you accept, and

mēi dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā maṇḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, ōr chunthī lē-khārī. Ōr Barāman
rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō.
rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty kōs, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions.'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangihaī or Dhandērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārauṭi Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ी एक ठोर रहबो करै-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीवा चालाँ । तू कहाण्यो भी जाणै-है । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जाणतो-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-कूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-है । ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड़ा-ने कही हूँ तो सारी बातें भूल-गयो । सुआड़ी-ने कही ऐ सुआक्या यहाँ ऊभो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआड़ो भट पाणी पीवा-लाग्यो अर जद पाणी पीर धाय-गियो ऊँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की आड़ी देखर ऊँ-ने ऊँ-सूँ कही कि तू कई भाँकै-है । तू-भी पाणी पीर आपणा काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-बुकी ऊँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चालो । वहाँ म्हारि दो वच्चाँ है । यो सुआड़ो तो कहै-है ये म्हारा-है । अर मै कहँ-हूँ ये म्हारा है । जी-सूँ ये चाल-कर वाँ-की दो पाँती पाड़-दो । जद नाहर-ने आप-का मन-मे वचारी के हूँ याँ चाराँ-ने खा-जाऊँगे । अब वे वहाँ-सूँ उलटा बावड़ा और घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़ा-सँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ बारे ले-आ । नाहर पाँती पाड़-देगो । सुआड़ो डर-की मारी बारे नहीं कड़ो । मैने-ही रियो । जद सुआड़ी बोली मैँ बच्चान-कूँ लाऊँ-हूँ । या कहर वा-भी जा-बुसी । बारे अकेली नाहर ही जभो रहबो कखो । पाछै सुआड़ी-ने आप-की नाड़ आँदर-में-सूँ बारे काडर नाहर-सँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बच्चो तो सुआड़ा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चको-गयो । ई तरह वे बच-गिया । और नाहर-कूँ बातों-में लगाव वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ēk suāryō aur ēk suārī ēk thōr rah^abō karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.
 Ēk din wā-kū pyās lāgi. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
 kabī, 'pānī pibā chālā. Tū kahānyā bhī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?
 Wabā ēk nāhar-kī ādar hai. Tū kōi kahānī jān^atō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
 tō āpan pānī piyā; hū pyāsī marū-chhū.' Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
 wē pānī-kī thaur-pai gayā. Wabā jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by
 pūchhī, 'tū kōi kahānī jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
 nāhar-nē wā-kū dēkhi-liyā. Jad suāryā-nē kabī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
 bātā bhūl-gayō.' Suārī-nē kabī, 'ai suālyā, yabā ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?
 Pānī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
 pibā-lāgyō, ar jad pānī pīr dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salām kari. Phēr suārī-kī āri dēkhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
 kabī ki, 'tū kī jhākai-hai? Tū-bhī pānī pīr āp^anā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
 kākā-kū salām kar.' Jad suārī pānī pī-chukī ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
 kabī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
 suāryō tō kahai-hai, "yē mhārā hai," ar maī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mhārā hai." Jī-sū thē chāl-kar wā-ki dō pāti pār-dō.' Jad nāhar-nē
mine are." So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachārī kai, 'hū yā chārā-nē khā-jāūgō.'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suārī-nē āp-kā suāryā-sū kahī ki, 'tū bhītar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachchān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-kī mārī bārē nahī karyō; maīnē-hī riyō. Jad suārī
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōlī, 'maī bachchān-kū lāū-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rah'bo-karyō.
entered. Outside alone the-tiger only standing remained.
 Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōlī, 'bābā, mbā-kō rājīnāmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chaḷō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pānī pī-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MĒWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kāsam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-कै दो बेटा हा । उन-मै-तै छोटा-नै अपणा बाप-तै कही बाबा धन-मै-तै मेरा बट-को आवै सो मू-नै बाँट-दे । वैह-नै अपणू धन उन-नै बाँट-दीयो । घणा दिन नाँह हुया जब छोटी बेटो सब धन ले-कर पर-देस-मै चळ्यो-गयो । अर उत जा-कर सब धन कुगैले चळ-कर बिगाड़-दीयो । जब वैह-नै सारो धन बिगाड़-दीयो जब वैह देस-मै भीत भाखो काळ पड़ो अर वो कंगाळ हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-मै-तै एक-कै रह्यो । वो वैह-नै अपणा खेताँ-मै सूर चरावण-नै खँदायो । जो बरछा सूर खाय-हा उन-तै वो अपणू पेट भरण-नै राजी थो । कोई आदमी वैह-नै किमै बी नाँयँ देतो । जब वैह-नै सुरत आई उन कही मेरा बाप-का नौकराँ-नै रोटी घणी अर मै भूको मरू-हँ । मै उठूंगो अपणा बाप-कै कने जाऊंगो अर वैह-नै कहूंगो बाबा मै ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । तेरा नौकराँ-मै मू-नै बी राख-ले । वो ऊख्यो अर अपणा बाप कने आयो । वैह-को बाप वैह-नै दूर-ही-तै आवतो देख्यो । जब वैह-नै दया आई । जब दौड़-कर गळे लगायो अर वैह-नै चूमण चाटण लाग्यो । बेटे वैह-नै कही बाबा मै ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । पर बाप नौकराँ-तै कही आछ्या-तै आछ्या कपड़ा ल्यावो अर वैह-नै पहरावो । वैह-का हाताँ-मै गूँठी पहरावो अर पागाँ-मै जोड़ी पहरावो । हम खाँ पोवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-कै जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्यो ॥

वैह-को बडो बेटो खेत-मै हो । वो आयो अर घर-कै नीड़े आयो जब वो गावणू बजा-वणू और नाचणू सुण्युँ । वैह नौकराँ-मै-तै एक बुलायो अर वैह-नै पूछो यो के बात हो-रही है । उन वैह-तै कही तेरो भाई आयो है अर तेरे बाप-नै जाफत दर्द-है क्यूँ वो वह-नै राजी-खुसी आँण मिळ्यो । वोह छोय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुबाब कह-कर अपणा बाप-नै कही देख इतना बरसाँ-तै

मैं तेरी सेवा करूँ-हूँ कबै मैं तेरो कहणू नाँह गेखो । तौ-बी तैं मूँ-नै कबै एक बकरी-को बचो बी ना दियो अक मैं अपणा भायकाँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हीं ज्हेँ तेरो धन राँडाँ-मैं उडा-दियो वैँह-नै जाफत दर्द । वोह वैँह-नै कही बेटा तू सदा मेरै साभै-है । जो किमैं मेरै कनै है सो तेरो-ही है । राजी होणू अर खुसी करणू आखी बात है । क्यूँ यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रह्यो थो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, ^aM.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī ād^amī-kai ḡdō bēṭā hā. Un-māi-taī chhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap^anā bāp-taī kahī, 'bābā, dhan-māi-taī mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē.' Wāih-nai ap^anū dhan un-nai bāṭ-dīyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghanā din nāh huyā jab chhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-māi chalyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigār-dīyō. Jab wāih-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-dīyō, jab wāih dēs-māi bhaut bhāryō kāḷ paṛyō ;
was-squandered-away, then that country-in a-very mighty famine fell ;
 ar wō kaṅgāl hō-gayō. Wō gayō ar wāih dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-māi-taī ēk-kai rahyō. Wō wāih-nai ap^anā khētā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādāyō. Jō bar^achhā sūr khāy-hā un-taī wō
swine feeding-for it-was-sent. What husks swine eating-were them-from he
 ap^anū pēt bharaṇ-nai rāji thō. Kōi ād^amī wāih-nai kimaī bi nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab wāih-nai surat āi un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk^arā-nai rōṭī ghaṇī, ar māi bhūkō marū-hū. Māi ūṭhūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap^anā bāp-kai kanai jāūgō, ar wāih-nai kahūgō, "bābā, māi
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahan
God-of sin was-done, and thy sin was-done; and thy son to-be-called
 lāyak nāyā. Tērā nauk^ārā-maĩ mū-nai bī rākh-lē.” Wō
fit I-am-not. Thy servants-among me-to also keep.” He
 ūṭhyō ar ap^{nā} bāp-kanai āyō. Waĩh-kō bāp waĩh-nai
arose and his-own father-near came. His by-father him-to

dūr-hi-taĩ āw^{tō} dēkhyō. Jab waĩh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daur-kar gaḷai lagāyō, ar waĩh-nai chūman-chāṭan lāggyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai waĩh-nai kahī, ‘bābā, maĩ Īsur-kō pāp karyō ar
By-the-son him-to it-was-said, ‘father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bēṭō kahan lāyak nāyā.’ Par
thy sin was-done. And thy son to-be-called fit I-am-not.’ But

bāp nauk^ārā-taĩ kahī, ‘āchhyā-taĩ āchhyā kap^{rā} lyāwō ar
by-the-father servants-to it-was-said, ‘good-than good clothes bring and
 waĩh-nai pah^{rā}wō; waĩh-kā hātā-maĩ gūṭhī pah^{rā}wō, ar pāgā-maĩ jōrī
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah^{rā}wō. Ham khā pīwā ar khusī karā. Kyū yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jīy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.’
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.’

Ar wai khusī karan lāggyā.
And they pleasure to-do began.

Waĩh-kō baḍō bēṭō khēt-maĩ hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw^{nū} bajāw^{nū} aur nāch^{nū} sunyū. Waĩh nauk^ārā-
then by-him singing music and dancing was-heard. By-him servants-
 maĩ-taĩ ēk bulāyō ar waĩh-nai pūchhi, ‘yō kē bāt hō-rahī
from-among one was-called and him-to it-was-asked, ‘this what thing going-on
 hai?’ Un waĩh-taĩ kahyō, ‘tērō bhāī āyō hai; ar tērai bāp-nai
is?’ By-him him-to it-was-said, ‘thy brother come is; and thy father-by
 jāphat daī-hai; kyū wō waĩh-nai rāji-khusī ān milyō.’
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.’
 Wōh chhōy hō-gayō; ar bhitar nāh gayō. Jab waĩh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap^{nā}
and by-him (he)-was-persuaded. By-him reply said-having his-own
 bāp-nai kahyō, ‘dēkh, it^{nā} bar^{sā}-taĩ maĩ tēri sēwā karū-hū;
father-to it-was-said, ‘lo, so-many years-from I thy service doing-am;
 kabai maĩ tērō kah^{nū} nāh gēryō; taubī taĩ mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^ari-kō bachchō bī nā diyō, ak maĩ ap^anā bhāy^alā-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^atō. Par taĩ tērō yō bētō āw^ataĩ-hĩ
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhaĩ tērō dhan rāṇḍā-maĩ udā-diyō waĩh-nai jāphat daĩ.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh waĩh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaĩ
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū ar khusī kar^anū
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āchhī bāt hai; kyū yō tērō bhāi mar-gayō-thō, sō phir^a-kai jiy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahayō-thō, sō pā-gayō hai.
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWATĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारूँ अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोकै-थो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोल्थो कै तू मूँ-ने काढ-ले तो तेरे माँय
भीड़ पड़ेगी जब मैं तेरे काम आऊँगो । जब राजा-ने वो काढ-लीयो । जब कागको बोल्थो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काढ-लीयो जब चौपो बोल्थो कै मूँ-ने बी
काढ-ले । मैं तेरे भीड़ पड़ा-में काम आऊँगो । वैह-ने बी काढ-मीयो । वो बोल्थो हीर-ने मत
काढीयो । नाहार-ने काढ-ले । जब वो बी काढ-लीयो । चौपो बी काढ-लीयो । फेर नाहार
बोल्थो मूँ-ने बी काढ-ले । कै मैं तो तू-ने ना काढूँ । तू तो मूँ-ने खा-जा । फेर बोल्थो
नाहार अक मैं तू-ने ना खाऊँ । तू मूँ-ने काढ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम
आऊँगो । जब तेरे माँय भीड़ पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काढ-लीयो ।
जब नाहार बोल्थो अक हीर-ने मत काढीयो । जब हीर बी बोल्थो कै मूँ-ने बी काढ-ले ।
जब राजा-ने दया आ-गई । वो बी काढ-लीयो । हीर बोल्थो अक भीड़ पड़े जब मेरे कने
आ-जैयो तू । चारूँ अपणा अपणा घर-ने चक्का-गया । राजा सिकार खेलर अपणै घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ूला तागड़ी चाँदी-का डोरा सोना-का
सुरकी सोना-की दर्ई । माल भौत-सो दियो । जब वैह-ने पोट बाँध दर्ई नाहार-ने । फेर
राजा बोल्थो मुज-में तो यो बोझ नाँह चकै । नाहार बोल्थो मेरे ऊपर पोट धर-ले । तू बी
चढ-ले । थारे गाँव पौँहचा-द्युँगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी
चढ-लीयो । फेर उन-का गाँव-में ल्या उताखो । जब राजा पोट अपणा घर-ने लीयायो अर
नाहार जंगळ-में गयो ॥

फेर दूसरे दिन राजा कागका कने गयो । जब कागको बोल्थो बैठ-जा । मैं तेरे आटे
किमें ल्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-ने नथ काढ-
कर अर बोरको सोना-को धर राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दर्ई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-कै गयो । हीर-ने बैठा-लीयो । वैह गाँव-में रोजीना आदमी-
की बळ लीयो-करतो भैंयो घर गैल । जैह दिन वैह-हीं-को ओसरो थो हीर-को बळ-को ।
राजा-ने रसोई जिमाई अर किंवाड़ा भीतर कोठा-में मूँद-दीयो अर साँकळ लगा-दर्ई । फेर

हीर गाँव-में गयो के जलदी चालो म्हारै एक आदमी आ-गयो-है बक-में द्याँगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्ई । कढाँयँ लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-के कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रह्यो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोख्यो के राजा तो हीर कनै चक्खो-गयो । वैह-नै तो भैयाँ-की बक-में देँगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चक-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या के कागका तू के करागो । के मैं भैयाँ-की जोत-का-माँयँ-तैँ बाती ले-कर गाँव-में पूर दूँगो । सगका आदमी गाँव-में भाग-जाँयँगा । कोई पान चार डटैगा । कागको नाहार-नै बोख्यो तू के करागो । के पान चार रहैगा उन-नै मैं खा-लूँगो । मैं बी भूको भरूँ-हूँ । फेर नाहार-चौपा-नै बोख्यो तू के करागो । के मेरै ऊपर तम चढा-दीयो । मैं ले-कर भाग-जाऊँगो । कनै-हीं जा पौहचा । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्ई । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फर नाहार अर कागको बी भाग्याया । राजा-नै राजा-के घर घाल्यो । वै अपने घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारू अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोके-यो । वैह-ने लाग्याई पिस । वैह-नी कूवा-पर आयो ।
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोल्हो के तू मू-ने काठ-ले तो तेरे माँय
भीड़ पड़ेगी जब मैं तेरे काम आऊँगो । जब राजा-ने वो काठ-लीयो । जब कागको बोल्हो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काठ-लीयो जब चौपो बोल्हो के मू-ने बी
काठ-ले । मैं तेरे भीड़ पड़ा-में काम आऊँगो । वैह-ने बी काठ-लीयो । वो बोल्हो हीर-ने मत
काढीयो । नाहार-ने काठ-ले । जब वो बी काठ-लीयो । चौपो बी काठ-लीयो । फेर नाहार
बोल्हो मू-ने बी काठ-ले । के मैं तो तू-ने ना काटूँ । तू तो मू-ने खा-जा । फेर बोल्हो
नाहार अक मैं तू-ने ना खाऊँ । तू मू-ने काठ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम
आऊँगो । जब तेरे माँय भीड़ पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काठ-लीयो ।
जब नाहार बोल्हो अक हीर-ने मत काढीयो । जब हीर बी बोल्हो के मू-ने बी काठ-ले ।
जब राजा-ने दया आ-गई । वो बी काठ-लीयो । हीर बोल्हो अक भीड़ पड़े जब मेरे कने
आ-जैयो तू । चारू अपणा अपणा घर-ने चक्का-गया । राजा सिकार खेलर अपणा घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कडूला तागड़ी चांदी-का डोरा सोना-का
सुरकी सोना-की दर्ई । माल भौत-सो दियो । जब वैह-ने पोट बांध दर्ई नाहार-ने । फेर
राजा बोल्हो मुज-में तो यो बोझ नाह चके । नाहार बोल्हो मेरे ऊपर पोट धर-ले । तू बी
चढ-ले । थारे गाँव पौहचा-खूँगो । फेर पोट बी धर-ले नाहार ऊपर । अर राजा बी
चढ-लीयो । फेर उन-का गाँव-में ल्या उताखो । जब राजा पोट अपणा घर-ने लीयायो अर
नाहार जंगळ-में गयो ॥

फेर दूसरे दिन राजा कागका कने गयो । जब कागको बोल्हो बैठ-जा । मैं तेरे आटे
किमें ल्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बोरबानी-ने नथ काठ-
कर अर बोरको सोना-को धर राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दर्ई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-के गयो । हीर-ने बैठा-लीयो । वैह गाँव-में रोजीना आदमी-
की बळ लीयो-करतो भैयों घर गेल । जैह दिन वैह-ही-को ओसरो यो हीर-को बळ-को ।
राजा-ने रसोई जिमाई अर किंवाड़ा भीतर कोठा-में मूद-दीयो अर साँकळ लगा-दर्ई । फेर

हीर गाँव-में गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बऊ-में द्याँगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्ई । कढाँयँ लीयाया अर वैह राजा-ने बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-कै कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रह्यो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोल्हो कै राजा तो हीर कनै चक्क्यो-गयो । वैह-नै तो भैयाँ-की बऊ-में देगा । त्यारी हो-रई है । जलदी चाल अर चौपा-ने बी ले-चाल । फेर चऊ-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै मैं भैयाँ-की जोत-का-माँयँ-तै बाती ले-कर गाँव-में पूर दूँगो । सगका आदमी गाँव-में भाग-जाँयँगा । कोई पान चार डटैगा । कागको नाहार-नै बोल्हो तू के करागो । कै पान चार रहैगा उन-नै मैं खा-लूँगो । मैं बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोल्हो तू के करागो । कै मेरै ऊपर तम चढा-दीयो । मैं ले-कर भाग-जाऊँगो । कनै-हीं जा पौहच्या । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्ई । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फर नाहार अर कागको बी भाग्याया । राजा-नै राजा-कै घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg^alō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyārũ andh kūwā-māi paryā-thā. Ēk rājā sikār khēl^atō
these the-four a-blind well-in fallen-were. A king hunt playing
 dōlai-thō. Wāih-nai lāgy-āi pis. Wāi-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
 āyō. Kūwā-māi dēkhyō tō chyār jān^awar paryā-hāi.
he-came. The-well-in it-was-seen then four animals fallen-are.
 Phēr kāg^alō bōlyō kai, 'tū mū-nai kādh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
 bhīr paraigī, jab māi tērai kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wō kādh-liyō. Jab kāg^alō bōlyō ak, 'sab-nai kādhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
 Hīr-nai mat kādhīyō.' Kāg^alā-nai kādh-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bōlyō kai, 'mū-nai bī kādh-lē. Māi tērai bhīr paryā-māi
said that, 'me also take-out. I to-thee difficulty falling-on
 kām āūgō.' Wāih-nai bī kādh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
 mat kādhīyō. Nāhār-nai kādh-lē.' Jab wō bī kādh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
 Chaupō bī kādh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
 kādh-lē.' Kai, 'māi tō tū-nai nā kādhī.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māi
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāñ. Tū mū-nai kād̥h-lē. Tū-māñ bhīr paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab māñ tērai kām āñgō. Jab tērai-māyā bhīr parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.¹ Jab rājā-nai wō kādh-liyō.
then thou to-me near please-come. Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kādhīyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 bī bōlyō kai, 'mū-nai bī kād̥h-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō bī kād̥h-liyō. Hīr bōlyō ak, 'bhīr parai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārū ap^{nā} ap^{nā} ghar-nai
to-me near please-come thou. The-four their-own their-own house-to
 chalyā-gayā. Rājā sikār khēlar ap^{nai} ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-māñ bhīr pañ.
Some days the-king-to passed. Then the-king-in difficulty fell.
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō wāñh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 wāñh-nai kaṛulā tāg^{ri} chādī-kā, ḍorā sōnā-kā, mur^{kī}
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-kī daī. Māl bhaut-sō diyō. Jab wāñh-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
 bādh daī nāhār-nai. Phēr rājā bōlyō, 'muñ-sāñ tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
 yō bōjh nāñ chalai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.
 Tū bī chadh-lē. Thārai gāw pañh^achā-dyūgō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive. Then
 pōṭ bī dhar-lai nāhār ūpar. Ar rājā bī chadh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Phēr un-kā gāw-māñ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
 pōṭ ap^{nā} ghar-nai liy-āyō, ar nāhār jaṅgal-māñ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs^{rai} din rājā kāg^{lā} kanai gayō. Jab kāg^{lō}
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'baith-jā; māñ tērai ātai kimañ ly-āñ-hñ.' Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neuter verb, in the agent-case.

baith-gāyo. Kāg^alō gāw-maī ud-gayō. Ēk bair^abānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kādh-kar ar bōr^alō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar udiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs^arai din rājā hīr-kai gayō. Hīr-nai baithā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Wāih gāw-maī rōjinā ād^amī-kī baḷ liyō-kar^atō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jāih din wāih-hī-kō ōs^arō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 baḷ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhitar kōthā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 maī mūd-diyō, ar sākal lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 maī gayō kai, ‘jal^adī chālō, mhārai ēk ād^amī ā-gayō-hai,
in went (saying-)that, ‘quickly come, to-me a man come-is,
 baḷ-maī dyāgā.’ Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.’ Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhāyā liy-āyā, ar wāih rājā-nai bī pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar patak-diyō ar bhātā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg^alō wāih-kō bhāy^alō thō, wō ud-rah-yō-thō. Wāih-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
 bōlyō kai, ‘rājā tō hīr kanai chaḷyō-gayō. Wāih-nai
he-said that, ‘the-king indeed the-Ahīr near went. Him
 tō bhaīyā-kī baḷ-maī dēgā. Tyārī hō-rai-hai. Jal^adī
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar chaupā-nai bī lē-chāl.’ Phēr chaḷ-diyā, ar chaupā-nai
come, and the-ass also take.’ Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man^asūbō karan lāgyā kai, ‘kāg^alā,
with it-was-taken. Then the-three consultation to-make began that, ‘O-crow,
 tū kē karāgō?’ Kai, ‘maī bhaīyā-kī jōt-kā-māyā-tai
thou what wilt-do?’ (He-said-)that, ‘I the-earth-of lamp-of-in-from

bāti lē-kar gāw-māi pūr dyūgō. Sag^alā ād^amī gāw-māi
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōi pān chyār ḍaṭaīgā. Kāg^alō nāhār-nai
will-run-away. Some five four will-remain-behind. The-crow the-tiger-to
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaīgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,
 un-nai māi khā-lyūgō. Māi bī bhūkō marū-hū. Phēr nāhār
them I will-eat-up. I also hungry dying-am. Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above
 tam chadhā-diyō. Māi lē-kar bhāg-jāyūgō. Kanai-hī jā
you cause-to-mount. I taken-having will-run-away. Near-even having-gone
 paūh^achyā. Jab rājā-kī nār-par chhurī dharī, ar kāg^alō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bāti lē-kar gāw-māi pūr dai. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māi ād^amī bhāj-gā āg-nai dēkh-kar. Tin ād^amī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chadhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kāg^alō bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai ap^anai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahīr. The Ahīr told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahīr to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahīr's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahīr, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHĪRWĀTĪ.

I give two specimens of Ahīrwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैं छोटनो बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मूँ-नें दीणू होय सो दे-दो। जब ऊ-नें वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसाँ-नें चको-गयो अर वठै अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-चुख्यो और वँह देस-में बड़ो काळ पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वँहीं देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन छोळकाँ-तैं जो सूर खाय-था 'उन-तैं' अपणो पेट भरै। क्यूँके वँह-नें कोई किमैं नाह दे-थो। जब सुरत सँभार-के 'कही' अक म्हारे घरी कितनाँ-ही मिहिनतियाँ-नें रोटि सै अर मैं भूखो मरतो डोळूँ-सूँ। मैं उठ-के अपणा बाबा-जी कनै जाऊँगो 'अर उन-तैं' कहूँगो कि म-नें धणी-को और तुम्हारो अलबत खोट कखो-सै अर इब मैं इसो नारह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-नें अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उल्ला-तैं अपणा बाप पाहने चळ-दियो। और वो अभी दूर थो अक देखताँ-ही वँह-का बाप-नें महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नें कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वँह-को बाप अपणा 'मिहिनतियाँ-नें' बोल्यो अक अच्छा-तैं अच्छा कपड़ा अँह-नें पहराय-दो। अर अँह-का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वँह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नें बड़ी खातर-दारी करो-सै न्यूँ-अक वँह-तैं राजो-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वँह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरी टहल करूँ-सूँ अर कदी तेरो कछो ना गेखो-सै मल तैं कदो मूँ-नें एक बकरी-को बच्चो ना दियो जँह-तैं मैं भी अपणा पिआरा ठब्बियाँ-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणों-नें खुवा-लुटा-दियो तम्ही-नें वँह-की बोहत खातर करी। उन वँह-नें कही बेटा तू सदा-तैं मेरे धोरे सा। किमैं मेरो तेरो दो नाही सै। तू-नें बी चाव करणो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गा॥

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahīr. The Ahīr told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahīr to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahīr's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahīr, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHĪRWĀṬĪ.

I give two specimens of Ahīrwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैं छोटनो बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मूँ-नें दीणू होय सो दे-दो। जब ऊ-नें वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसाँ-नें चको-गयो अर वठै अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-चुको और वँह देस-में बड़ो काळ पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वँहीं देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन छोळकाँ-तैं जो सूर खाय-था [उन-तैं] अपणो पेट भरै। क्यूँके वँह-नें कोई किमै नाह दे-थो। जब सुरत सँभार-के [कही अक म्हारे घरी कितनाँ-ही मिहिनतियाँ-नें] रीटी से अर मैं भूखो मरतो डोळूँ-सूँ। मैं उठ-के अपणा बाबा-जी कनै जाऊँगो [अर उन-तैं कहुँगो कि म-नें धणी-को और तुम्हारो अलबत खोट कखो-सै अर इब मैं इसो नारह्यो कि फिर तेरो बेटो कहाजँ। अर इब तू मूँ-नें अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उछा-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर थो अक देखताँ-ही वँह-का बाप-नें महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नें कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वँह-को बाप अपणा [मिहिनतियाँ-नें] बोल्यो अक अच्छा-तैं अच्छा कपड़ा अँह-नें पहराय-दो। अर अँह-का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वँह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नें बड़ी खातर-दारी करो-सै न्यूँ-अक वँह-तैं राजी-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वँह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरी टहल करूँ-सूँ अर कदी तेरो कछो ना गिखो-सै मल तैं कदो मूँ-नें एक बकरी-को बच्चो ना दियो जँह-तैं मैं भी अपणा पिआरा ढब्बियाँ-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणाँ-नें खुवा-लुटा-दियो तम्ही-नें वँह-की बोहत खातर करी। उन वँह-नें कही बेटा तू सदा-तैं मेरे धोरे सा। किमै मेरो तेरो दो नाही सै। तू-नें बी चाव करणो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गा॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀṬĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ^anō bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō baṭ jō mū-nē dīṇū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
 sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-ī tarah bāṭ diyō. Thōrā din pīchhē chhōṭō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag^alō māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 waṭhai ap^anū dhan bad-chaḷ^anī-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē barō kāl paṛ-gayō, ar wōh kaṅgāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau waṭhai-hi wāhī dēs-kā bhāg^awān jīmīdār-kō jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap^anā khēt-mē sūr charāwaṇ-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un chāhī kē un chhōḷ^akā-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī ap^anō pēṭ bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit^anā-hi mihin^atiyā-nē rōṭī sai, ar maī bhūkhō mar^atō
on-house how-many-even labourers-to bread is, and I hungry dying
 dōḷū-sū. Maī uṭh-kē ap^anā bābā-jī kanai jāūgō ar un-taī
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhanī-kō aur tumbārō al^abat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kabāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin^atiyā-kī tarah-hī rākh-lē'' Jab uṭhyā-taī
now thou me thy-own labourers-of like-even keep.'' Then arisen-having
 ap'nā bāp pāh^anē chaḷ-diyō. Aur wō abhī dūr thō ak dēkh^atā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāh-kā bāp-nē mahar ā-gaī, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bēṭā-nē kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhanī-kō aur tērō albat khōṭ karyō-sai. Ib maī tērō bēṭō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin^atiyā-nē bōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 taī-achchhā kap'rā āh-nē pah^arāy-dō; ar āh-kā hāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōrī pah^arāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērē bēṭā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch^alā karan lagyō.
Then he rejoicing to-make began.

Wāh-kō barō bēṭō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē sun-kē ap'nā ēk mihin^ati-nē bōlyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-jī-nē barī khātar-dārī karī-sai; nyū-ak wāh-taī
and thy father-by a-great feast done-is; because-that him-by
 rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap'nā bāp-taī kahī ak, 'dēkh, maī it'nā baras-taī
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tērī tahal karū-sū; ar kadī tērō kabyō nā gēryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 taī kadī mū-nē ēk bak^arī-kō bachchō nā diyō jāh-taī maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-kī khātar kar^atō. Ib jab-taī
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bēṭō āyō ar in tērō sag^alō dhan kis^abañā-nē
thy this son came and by-this-one thy all fortune harlots-to

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

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made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau waṭhai-hī wāhī dēs-kā bhāg^awān jīmūdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap^anā khēt-mē sūr charāwaṇ-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was sent.
 Ar un chāhī kē un chhōḷ^akā-tai, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-tai ap^anō pēt bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit^anā-hī mihin^atiyā-nē rōṭī sai, ar maī bhūkhō mar^atō
on-house how-many-even labourers-to bread is, and I hungry dying
 dōḷū-sū. Maī uṭh-kē ap^anā bābā-jī kanai jāṅgō ar un-tai
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhaṇī-kō aur tumbārō albat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kahāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin^atiyā-kī tarah-hī rākh-lē''' Jab uṭhyā-tāi
now thou me thy-own labourers-of like-even keep.''' Then arisen-having
 ap'nā bāp pāh^anē chaḷ-diyō. Aur wō abhī dūr thō ak dēkh^atā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhaṇī-kō aur tērō al^abat khōṭ karyō-sai. Ib maī tērō bētō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin^atiyā-nē bōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 tāi-achchhā kap^arā āh-nē pah^arāy-dō; ar āh-kā hāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōrī pah^arāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērē bētā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch^alā karan lagyō.
Then he rejoicing to-make began.

Wāh-kō barō bētō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē suṇ-kē ap'nā ēk mihin^ati-nē bōlyō ki,
music-etc. (obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāi āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-jī-nē barī khātar-dārī karī-sai; nyū-ak wāh-tāi
and thy father-by a-great feast done-is; because-that him-by
 rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhitar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap'nā bāp-tāi kahī ak, 'dēkh, maī it^anā baras-tāi
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tērī tahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tāi kadī mū-nē ēk bak^arī-kō bachchō nā diyō jāh-tāi maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-kī khātar kar^atō. Ib jab-tāi
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bētō āyō ar in tērō sag^alō dhan kis^abaṇā-nē
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhī-nē wāh-kī bōhat khātar karī.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' By-him
 wāh-nē kahī, 'bētā, tū sadā-taī mērē dhōrē sā; kimaī
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē bī chāw kar^aṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir milyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwāṭī comes from the Jhajjar *Taḥsīl* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō parō thō*, is good Ahīrwāṭī, and the second, *us-kā jamāi bēre-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwāṭī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *āih* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

ایک اہیر دو کھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھای سے بولو۔ کہ اینہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔ یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ ہان جی تو بیرا میرے آج اوت ہوئی سے۔ تو کچھہ مانگ۔ ہیر کا جمای بولو۔ کہ بیرا تو جی کو کتر رو سے۔ میں مانگوں گا۔ سونا دیگو۔ وہ بولا کہ ناہ کے طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔ کہ جی تم دو۔ تو میں نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ تو بڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہنے اکیس ۲۱ برس دھرتے دھرتے ہو گئے۔ میرے کا حکملا کے ہاتھہ کی۔ میرے کالجے کی کور۔ جینہہ پر تین تین بیاہ بگڑاں سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

Ek ahīr dukhālō parō thō. Us-kā jamāi bēre-nai āyā.
An Ahīr sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahīr-kai māṛī-māṛī ōt hō-rahī-thī. Hīr
On-what day he came, the-Ahīr-to gradually recovery occurring-was. The-Ahīr
 ap^anē bhāi-sē bōlō ki, 'āīh lāl-pag^aṛī-wālō kaun baiṭhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kaḷi-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷi-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaḷi-kai ghar-wālō sai?'
to husband.' That Ahīr said that, 'thou Jai-kaḷi-to husband art?

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ōt huī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māḡ. Hīr-kā jamāi bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahīr-of son-in-law said that, 'brother, thou
 jī-kō kar^arō sai. Maī māḡgūgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarah dūgō? Mērē mar^atē-kē mūh-tāī nikaḷ-gaī.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō maī-nai woh
The-Ahīr-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahīr said that 'thou
 baro sohanṇō; ki yā jēlī tīn tīn chand-kai pōrī gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāīh-nai ikis baras dbarē-dharē hō-gayō, mērē kākā Hukam^alā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kāl^ajē-kī kōr. Jāīh-par tīn tīn biyāh big^aṛā-sai. Tāī-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarah dē-dū?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kālī's husband.' Said the Ahir, 'are you Jai-kālī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahir, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्ह-के म्हारो धन-को हिस्सो दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटा छोरो सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में दै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भोत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भोत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ऊ ऊ खुसी-से रेतो । पन ऊ-वी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लग्यो म्हारा बाप-के घरे तो सुकता-ऊ मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिळे । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कूंगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ऊ ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव ओर ए-के पेरार ओर ए-का हात-में अँगूठी पेरार ओर पग-में जूतो पेरार । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । क्योंकि म्हारो यो मयो हुआ छोरो आज जीवतो हुआ । यो खोवई-गयो-था पन फिर मिळ्यो । जदे वी बडो हरक मनाव लाग्या ॥

अब ओ-को बडो छोरो खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पूछा इन बात-को अरथ कैँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुस्सो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहिर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनी कदी-बी उलंग्यो नी । ऐसो होते
 बी थ-ने म्ह-के म्हारा मितर बरोबर चेम करवा-के वास्ते कदी बी बकरी-को बच्ची दियो नी ।
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के बेटा तू हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब
 थारो-ज हे । यो थारो भाई मन्यो थो ओर पाछो जीवतो हुआ । खोवाई-गयो-थो ओर
 पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāṅgrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāṅgrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

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(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्ह-के म्हारो धन-की हिस्सो दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बांटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्ठी करी-ने काई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रे-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भोत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भोत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सडला चरावा-के अपना खेत-में भेज्या करे । ओर सडला जो कोई फोतरा खाता-था ओ-के उपर-ऊ ऊ खुसी-से रेतो । पन ऊ-बी ओ-के कोई-ने दियो नी । जदे ऊ सड-में आयो तो केन लग्यो म्हारा बाप-के घरे तो सुकता-ऊ मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिळे । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कंग्रा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ऊ ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव ओर ए-के पेरार ओर ए-का हात-में अंगूठी पेरार ओर पग-में जूतो पेरार । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । क्योंकि म्हारो यो मय्यो हुआ छोरो आज जीवती हुआ । यो खोवई-गयो-था पन फिर मिळ्यो । जदे बी बडो हरक मनाव लाग्या ॥

अब ओ-को बडो छोरो खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-में-से एक-के बुलै-ने पूछ्या इन बात-को अरथ केँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जै-से ओ-ने सेल दीवी-हे । फिर ओ-के घुस्सो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहिर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनी कदी-बी उलांग्यो नी । ऐसो होत
 बी थ-ने म्ह-के म्हारा मितर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी ।
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के बेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब
 थारो-ज हे । यो थारो भाई मन्यो थो ओर पाछो जीवतो हुआ । खोवाई-गयो-थो ओर
 पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō chhōrā thā. Un-mē-sē chhōtā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mharō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 (hissō dai-lākh.) Ōr ō-nē un-mē ap^anā māl-tāl-kō bātō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōdā-i dīn-mē ū chhōtō chhōrō sab ap^anī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekattī karī-nē, kōi-ek dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā chēn-mē rai-nē ō-nē sab ap^anō dhan
And there pleasure-in remained-having him-by all his-own wealth
 udai-diyō. Sab kharach huā-par unā dēs-mē bhōt badō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
 padyō, ōr ō-kē khāwā-piwā-kī bhōt ad^achan pad^awā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ek ād^amī-kē pās jāi-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād^amī ō-kē sūd^alā charāwā-kē ap^anā khēt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūd^alā jō-kōi phōt^arā khātā-thā, ō-kē up^ara-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kē kōi-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūd-mē āyō, tō kēnē lagyō, 'mharā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk^atā-j mēnat majūrī kar^awā-wālā-kē bī pēt bharī-nē
many-veryly labour wage doers-to even belly filled-having
 bachē, it^arō khāwā-kē milē, ōr hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marũ. Ab yā-sē hũ uṭhī-nē bāp-kē wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, “dāy-jī, hũ tamārō ōr Bhag^awān-kō gunāgār hũ, ōr
will-say that, “father-sir, I you-of and God-of sinner am, and
 ē-kē up^rrāt hũ thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhāri
this-of beyond I thy son being-called-for fit not remained. My
 gin^ati tũ ap^anā nōkar-mē kar.” Phir ū wā-sē
counting thou thine-own servant-among make.” Then he there-from
 uṭhī-nē ap^anā bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhēṭipē hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āi, ōr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, ōr ō-kē galā-sē chōṭāi-liyō, ōr ō-kē maṭṭi di. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, ‘dāy-jī, hũ Bhag^awān-kō ōr
son-by him-of father-to it-was-said that, ‘father-sir, I God-of and
 tamārō gunāgār hũ, ōr hũ tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not
 hũ.’ Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, ‘ēk bhōt
am.’ But the-father-by him-of servants-to it-was-said that, ‘a very
 achchhō āngō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgūṭhi perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūṭhi-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō.
great rejoicing we-all will-celebrate. Because-that my this dead
 huō chhōrō āj jīw^atō huō; yō khōwai-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again
 milyō.’ Jadē vī baḍō harak manāwā lāgyā.
was-got.’ Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē thō. Ōr jadē ū chalyō
Now him-of the-elder son the-field-in was. And when he walked
 ōr ghar-kē pās āyō, ō-kē nāch^awā-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
became-audible. Then him-by servants-in-from one called-having it-was-asked,
 ‘in bāt-kō arath kaī hē?’ Phir ō-nē kiyō kē, ‘thārō
‘this affair-of meaning what is?’ Then him-by it-was-said that, ‘thy
 bhāi āyō-hē, ōr thārā bāp-sē ū khusī-majā-mē milyō, jē-sē
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nē sēl diwī-hē.’ Phir ō-kē ghussō āyō, ōr ghar-mē
him-by a-feast given-is.’ Then him-to anger came, and the-house-in

jāwē nī. Jē-sē ō-kō bāp bāhēr ai-nē ō-kē
he-goes not. That-from him-of the-father outside come-having him-to
 sam^ajāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it^arā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō nī. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar^awā-kē wāstē kadī bī bak^arī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ōr jē-nē thārō māl rām-janī-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bēṭā, tū hamēsā mhārē-j pās rē-hē. Ōr jō-kaī mhārē
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāī maryō-thō, ōr
near is, that all thine-verily is. This thy brother dead-was, and
 pāchhō jīw^atō huō; khōwāi-gayō-thō, ōr pīchhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

. RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परवात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 कैँ दुसरो कैँ दुसरो सीस गुथाँवताँ मारु-जी ।
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चोथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।
 पाँचमी पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।
 सातमी पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारु-जी ।
 कैँ तो-ने सोक सँताप्यो रे कूँकड-ला ।
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारु-जी ।
 डाल टूटी मिनकी पडी मारु-जी ।
 कैँ कूँकड कैँ कूँकड करे बदावना मारु-जी ।
 कच्चो दूद पिलाजँ वो मिनक-डी ।
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
 आँगन ढोल बजाव वो मारु-जी ।
 आँगन गीद गवाव वो मारु-जी ।
 कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारु-जी ।

jāwē nī. Jē-sē ō-kō bāp bāhēr ai-nē ō-kē
he-goes not. That-from him-of the-father outside come-having him-to
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to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it^arā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō nī. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
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friends with pleasure doing-of for ever even a-she-goat-of young-one
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was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē. Ōr jō-kaī mhārē
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāī maryō-thō, ōr
near is, that all thine-verily is. This thy brother dead-was, and
 pāchhō jīw^atō huō; khōwāī-gayō-thō, ōr pīchhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

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SPECIMEN II.

लगन-का परवात्या

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 कैँ दुसरो कैँ दुसरो सीस गुथाँवताँ मारू-जी ।
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारू-जी ।
 चोथो पेर रसोइ निपावताँ लाग्यो वो मारू-जी ।
 पाँचमी पेर नाय जिमावताँ लाग्यो वो मारू-जी ।
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारू-जी ।
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारू-जी ।
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारू-जी ।
 कैँ तो-ने सोक सँताप्यो रे कूँकड-ला ।
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 डाल डाल मिनकी फिरे मारू-जी ।
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारू-जी ।
 डाल टूटो मिनकी पडो मारू-जी ।
 कैँ कूँकड कैँ कूँकड करे बदावना मारू-जी ।
 कच्चो दूद पिलाजँ वो मिनक-डी ।
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
 आँगन ढोल बजाव वो मारू-जी ।
 आँगन गीद गवाव वो मारू-जी ।
 कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारू-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ PAR^aBĀTYĀ.
MARRIAGE-OF MORNING-SONGS.

- Pēlō pēr ma-nē nhāwat dhōwat lāgyō, wō mārū-jī.
The-first watch to-me bathing washing passed, O beloved.
- Kaĩ, dus^arō, kaĩ, dus^arō sīs guthāw^atā, mārū-jī.
Ah, the-second, ah, the-second head braiding, beloved.
- Kaĩ, tis^arō, kaĩ, tis^arō bālū-dā sam^ajāw^atā, mārū-jī.
Ah, the-third, ah, the-third the-children in-reconciling, beloved.
- Chōthō pēr rasōi nipāw^atā lāgyō, wō mārū-jī.
The-fourth watch food in-dressing passed, O beloved.
- Pāch^amō pēr nāy jimāw^atā lāgyō, wō mārū-jī.
The-fifth watch the-husband in-feeding passed, O beloved.
- Chhattō pēr ma-nē sēj bichhātā lāgyō, wō mārū-jī.
The-sixth watch me-to bed in-spreading passed, O beloved.
- Sāt^amō pēr ma-nē sār khēl^atā lāgyō, wō mārū-jī.
The-seventh watch me-to chess in-playing passed, O beloved.
- Kaĩ, āth^amē, kaĩ, āth^amē bōlyō bēri kūk^aḍō, mārū-jī.
Ah, at-the-eighth, ah, at-the-eighth crowded the-enemy the-cock, beloved.
- Kaĩ, tō-nē sōk sātāpyō, rē kūkaḍ-lā.
Ah, thee-by sorrow was-kindled, O cock.
- Kaĩ, mhārī, kaĩ, mhārī rat-mē bōlyō, rē kūkaḍ-lā.
Ah, my, ah, my dalliance-in thou-didst-crow, O cock.
- Dāl dāl min^akī phirē, mārū-jī.
Branch branch the-she-cat wanders, beloved.
- Kaĩ, pattē, kaĩ, pattē bēri kūk^aḍō, mārū-jī.
Ah, on-leaf, ah, on-leaf the-enemy cock, beloved.
- Dāl tūṭī, min^akī paḍī, mārū-jī.
The-branch broke, the-she-cat fell, beloved.
- Kaĩ, kūkaḍ, kaĩ, kūkaḍ karē badāw^anā, mārū-jī.
Ah, the-cock, ah, the-cock makes joy-celebration, beloved.

Kachchō dūd pilāñ, wō minak-ḍi.
Fresh milk will-I-give-thee-to-drink, O she-cat.
 Kaĩ, kūkaḍ, kaĩ, kūkaḍ mār-bhagāw, wō minak-ḍi.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.
 Āgan ḍhōl bajāw, wō mārū-ji.
In-the-courtyard drum play, O beloved.
 Āgan gīd gawāw, wō mārū-ji.
In-the-courtyard song cause-to-be-sung, O beloved.
 Kaĩ, kūkaḍ, kaĩ, kūkaḍ, mār huā badāw²nā, mārū-ji.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
 Ah! the third, ah! the third, in reconciling little children, O Beloved.
 The fourth watch was spent in preparing food, O Beloved.
 The fifth² watch was spent in feeding my husband, O Beloved.
 I spent the sixth watch in spreading the bed, O Beloved.
 The seventh watch was spent by me in playing chess,³ O Beloved.
 Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.
 Alas, thou hast enkindled my sorrow, O wretched chanticler.⁵
 Ah! in my, ah! in my love-time didst thou crow, O chanticler.
 A she-cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticler, mine enemy, O Beloved.
 The branch broke, the she-cat fell, O Beloved.
 Ah! chanticler, ah! chanticler sounds a pæan of escape, O Beloved.
 I shall make thee drink fresh milk, O she-cat.
 Ah! beat, ah! beat chanticler and make him flee, O she-cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
 Ah! chanticler, ah! chanticler, thy defeat hath resulted in triumph-song.

¹ There are eight *paḥars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cock-crew, a husband cannot stay with his wife.

⁵ The termination *lō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी म्हे-ने म्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणी धन एकट्ठो कर-ने कठेक दूर देस-मेँ चळ्यो-गयो और वठे चेन-सँ रै-ने वणीएँ सब आपणी धन उडाय दियो । फेर जो ई-के पास थो ऊ सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ऊ वणी देस-मेँ कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटारा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुझ आवी वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाळा-के-ई पेट भरी-ने बचे इतरो खावा-ने मिळे-है । ओर हूँ भूखा मरूँ-हूँ । अब अठा-सँ उठी-ने हूँ पिता-के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-को अपराधी हूँ ओर आप-को लडको बाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ऊ वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुआ जाय-ने ऊ वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कह्यो के आँखी-अंगरखी लाव ओर ई-ने पहरेवा । ई-का हात-मेँ बीठी पहरेवा ओर ई-का पग-मेँ पगरखी पहरेवा । आज जीमी चुठी-ने आँखी हरख खुसी कराँगा । कारण के म्हारो यो मन्यो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाँखो मळ्यो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ऊ खुसी-मजा-सँ मळ्यो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवी ओर घर-मेँ जावे नही । ऊ-सँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सँ सेवा करूँ-हूँ ओर थाँ-को केणो म्हेँ कदी भी लोप्यो नहीँ । असी न्हेता भी थाँएँ म्हे-ने म्हारा हँतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नहीँ । पण जणीएँ थाँ-को धन रामजण्यो-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है । ओर जो काँई म्हारे पास है ऊ सब थारो है । यो थारो मन्यो-थको भाई आज तने जीवतो मळ्यो । ओर गम गयो-थो ऊ पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणी जोग्य है ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād^amī-kē dō kawar thā. Waṇā-mē-sū chhōṭā laḍ^akāē
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bātō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kāḍō. Phēr waṇīē waṇā-kā dhan-kō bātō waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇī chhōṭā laḍ^akāē sab āp^anō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur waṭhē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇīē sab āp^anō dhan udāy-diyō. Phēr jō ī-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhārī kāl
was that all was-spent, then that country-in one very-great famine
 padyō, ōr waṇī-kē khāwā-piwā-kī baḍī aḍ^achan paḍ^awā lāgi. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōi ēk ād^amī-kē pās jāy-nē rahyō. Waṇī ād^amīē
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāwā-kē-wāstē āp^anā khēt-par bhējyō. Ōr sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōṭ^arā khātā-thā waṇī-rē ū^ara-j ū khusī-sū rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇīē nahī diyā. Jād vī-nē suddh āvī, waṇīē
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūri-kar^awā-wālā-kē-ī
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it^arō khāwā-nē milē-hai; ōr hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē athā-sū ūṭhī-nē hū pitā-kē waṭhē jāū nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, “bhābhā-sā, hū āp-kō nē Bhag^awān-kō ap^arādhi hū; ōr
that, “father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^akō bāj^awā-kē lāyak nī rahyō. Mhārī giṇ^atī
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk^arā-mē karō.”’ Ōr ū wathā-sē
your-Honour your-Honour-of servants-among make.”’ And he there-from
 uṭhī-nē āp^anē pitā-kē-pās āyō. Paṇ vī-kā bāpē vī-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw^atō dikh-nē vī-nē waṇī-kī dayā āvī, ōr dōḍ^atō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇī-kē galā lāgyō, ōr waṇī-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Ōr waṇī laḍ^akāē āp^anā pitā-nē kahī kē, ‘bhābhā-sā, hū Bhag^awān-kō
And that by-son his-own father-to it-was-said that, ‘father-sir, I God-of
 nē āp-kō ap^arādhi hū; ōr hū āp-kō laḍ^akō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 lāyak nī-hū.’ Tō-bhī waṇī-kā pitāē āp^anā nōk^arā-nē kahyō kē,
worthy not-am.’ Yet his by-father his-own servants-to it-was-said that,
 ‘āchhī angar^akhi lāw ōr ī-nē paheṛāw, ī-kā hāt-mē bīthī paheṛāw, ōr
‘good robe bring and him-to put-on, his hand-in a-ring put-on, and
 ī-kā pag-mē pagar^akhi paheṛāw. Āj jīmī-chuṭhī-nē āchhī harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^akō, jīw^atō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō maḷyō.’ Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.’ Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō laḍ^akō khēt-par thō; chaḷ^atā-chaḷ^atā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vī-nē wathē nāch^awā-gāwā-kō awāj suṇāṇō. Ōr waṇīē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, ‘āj yō kāi hē?’ Jad
one servant-to called-having it-was-asked that, ‘to-day this what is?’ Then
 waṇīē waṇā-kē kayō kē, ‘thārō bhāi āyō-hē; ōr thārā bāp-nē ū
by-him him-to it-was-told that, ‘thy brother come-is; and thy father-to he
 khusī-majā-sū maḷyō; anī-kē wāstē yā mij^amāni divī-hē.’ Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.’ Then him-to,
 ris āvī, ōr ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvī-nē vī-nē sam^ajāwā lāgyō. Paṇ waṇīē vī-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hũ hā-kī it'rā baras-sũ sēwā karũ-hũ, ōr thā-kō kēnō mhaĩ
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadī-bhī lōpyō nahī; asī whētā bhī thāē mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb^{tyā}-kē-barōbar ārām-chēn kar^{wā}-kē wāstē kadi bak^{ri}-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Paṇ jaṇīē thā-kō dhan rām^{janyā}-kī gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, waṇī laḍ^{kā}-kē wāstē lōkā-nē jīmāḍō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waṇīē waṇī-nē kayō kē, 'bētā, tũ sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; ōr jō-kāī mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jīw^{tō} maḷyō; ōr gam-gayō-thō, ū pīchhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar^{nō} jōgy^a hai.'
 is-found; this-of for us-to merriment to-do proper is.'

kē, “bhābhā-sā, hũ āp-kō nē Bhag^awān-kō ap^arādhi hũ; ōr
that, “father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^akō bāj^awā-kē lāyak nī rahyō. Mhārī gin^atī
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk^arā-mē karō.”’ Ōr ū wathā-sē
your-Honour your-Honour-of servants-among make.”’ And he there-from
 uṭhī-nē āp^anē pitā-kē-pās āyō. Paṇ vī-kā bāpē vī-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw^atō dikh-nē vī-nē waṇī-kī dayā āvī, ōr dōḍ^atō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇī-kē galā lāgyō, ōr waṇī-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Ōr waṇī laḍ^akāē āp^anā pitā-nē kahī kē, ‘bhābhā-sā, hũ Bhag^awān-kō
And that by-son his-own father-to it-was-said that, ‘father-sir, I God-of
 nē āp-kō ap^arādhi hũ; ōr hũ āp-kō laḍ^akō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 lāyak nī-hũ.’ Tō-bhī waṇī-kā pitāē āp^anā nōk^arā-nē kahyō kē,
worthy not-am.’ Yet his by-father his-own servants-to it-was-said that,
 ‘āchhī āngar^akhī lāw ōr i-nē paherāw, i-kā hāt-mē bīthī paherāw, ōr
‘good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-kā pag-mē pagar^akhī paherāw. Āj jīmī-chuṭhī-nē āchhī harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^akō, jīw^atō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō malyō.’ Jadī wī badō harakh
became; lost-gone-was, but again is-got.’ Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō badō laḍ^akō khēt-par thō; chaḷ^atā-chaḷ^atā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vī-nē wathē nāch^awā-gāwā-kō awāj sunānō. Ōr waṇīē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, ‘āj yō kāi hē?’ Jad
one servant-to called-having it-was-asked that, ‘to-day this what is?’ Then
 waṇīē waṇā-kē kayō kē, ‘thārō bhāi āyō-hē; ōr thārā bāp-nē ū
by-him him-to it-was-told that, ‘thy brother come-is; and thy father-to he
 khusī-majā-sū malyō; aṇī-kē wāstē yā mij^amānī divī-hē.’ Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.’ Then him-to,
 ris āvī, ōr ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvī-nē vī-nē sam^ajāwā lāgyō. Paṇ waṇīē vī-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hũ hã-kī it'rā baras-sũ sēwā karũ-hũ, ōr thã-kō kēṇō mhaĩ
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadī-bhī lōpyō nahī; asī whētā bhī thãẽ mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb^atyā-kē-barōbar ārām-chēn kar^awā-kē wāstē kadī bak^arī-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Paṇ jaṇīẽ thã-kō dhan rām^ajaṇyã-kī gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, waṇī laḍ^akā-kē wāstē lōkã-nē jīmāḍō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waṇīẽ waṇī-nē kayō kē, 'bēṭā, tũ sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; ōr jō-kãĩ mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jiw^atō malyō; ōr gam-gayō-thō, ū pīchhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar^anō jōgy^a hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरवार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियाँ मेर मीणा ओर भीलों-का डर-सँ ठाकर-ने अरज करवा-सँ एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सँ बच-ने जीवा-को लोभ करणो या वात निंदित समज-ने जो जाप्ता-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सँ बारा आदमी खेत पड्या। एक-रा हात-री तरवार-वार लागवा-सँ पडियार-रो माथो भी धड-सँ अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सन्न-पर प्रहार करवा-सँ अबकी बार तरवार भी टूट-पडी। तो कटार खेच-ने कबंध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सँ पलट-ने जठे आप-को माथो कट पड्यो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अंगरखी-की चालके पल्ले बाहरी बगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सँ मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरीर छोड्यो। या सब वात ऊ चारण अलग जभो जभो देख-रह्यो-थो। राजपूत मायो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सँ चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहुवाण सरदार-के ठकाणे जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप जँ-ज वखत पिता-की कचेरी-में आया ओर पूछी। तो चारण फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कथा केडे कबंध सन्न-ने मार-ने पाछे माथा नखे आय-ने अजाबी-की चाल-सँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंत कटार अंगरखी-की चाल-के भीतर-के पल्ले माँजी के बाहर-के पल्ले। जो बाहर-के पल्ले पूँछी तो फेर जँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सर वीर सरदार-की बहादुरी-में कोई तरे-सँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आक्षी नी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे। ऊँ राजपूत

तो जो करी सो घणी-ज आखी करी । ओर मायले पल्ले कटारी माँजवा-की या बताई तो अब थाँ कोई रजपूती करो । जद करजो जद जाणाँगा की ठीक है । जूँ-सूँ तो जो बणी सो कर दिखवाई । कवरजीए पिता-का मूँडा-सूँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रुबरु इसो पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो । ओर उण पडियार सरदार-की तरह-सूँ भगडो कर-ने माथो कव्या पाछे तरवार चलाय-ने माथा-रे पास आय-कर माथेला पल्ला-सूँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āḍāw^alā-kā pahāḍ-mē śrī dar^abār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jathē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō aḍāi-kī dātāri pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlā-mē girāsiyā Mēr, Mīṇā ōr Bhīlā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Mīṇās and Bhīls-of fear-from
 Ṭhākar-nē araj kar^awā-sū ēk Paḍiyār sar^adār-nē Ṭhākar ī-kī
the-Ṭhākūr-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākūr him-of
 lār dinō. Āgē girāsāyē yā-nē lūṭ^awā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lugāi ōr ēk^alā dōk^alā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhīl, Mīṇā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhīls, Mīṇās were. These
 bhī Chāraṇ-rāw-nē lūṭ^awā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus^amanā-kē āgē ḍar-nē āp^anī jāṭ chāraṇ
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jīwā-kō lōbh kar^anō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar^adār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri kari nahī. Ākhar jhag^adō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar^adār-kā hāt-sū bārā ād^ami khēt paḍyā. Ēk-rā hāt-rī tar^awār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
 wār lāg^awā-sū Paḍiyār-rō māthō bhī dhaḍ-sū alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar^awā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sū ab-kī-bār tar^awār bhī tūt-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōḍ-nē kuchh dūr jāy āp^aṇa dus^amanā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uthā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kaṭ paḍyō-thō, wathē āy-nē gōḍī-gāl-nē bēth-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 aṅgar^akhī-kī chāl-kē pallē bāh^ari bag^alē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ōr phēr āp-rā turat-rā nik^alyā-huā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rah-yō-thō. Rāj^apūt
thing that bard aloof standing standing witnessing-was. The-Rājput
 mār-yō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīmwaḍ
 nāmak Dēw^adā Chāhuwāṇ Sar^adār-kē ṭhakānē jāy-nē jō
by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī. Tō Ṭhākar Har^abam-jīē yā
happened-had that all story was-told. Then Ṭhākur by-Harbamjī this
 wāt suṇ-nē ṇ Sar^adār-kā ghaṇā bākhāṇ kidā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ū-j wakhat
This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, ‘māthō
account was-said. That heard-having by-the-Prince it-was-said that, ‘the-head
 katyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-kī chāl-sū kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ādāw^alā-kā pahād-mē śrī dar^abār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jathē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō adāi-kī dātāri pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlā-mē girāsiyā Mēr, Miṇā or Bhilā-kā dar-sū
began. Then the-way-in free-booters Mērs, Miṇās and Bhils-of fear-from
 Ṭhākar-nē araj kar^awā-sū ēk Paḍiyār sar^adār-nē Ṭhākar ī-kī
the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of
 lār dīnō. Āgē girāsāyē yā-nē lūṭ^awā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lūgāi or ēk^alā dōk^alā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhil, Miṇā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhils, Miṇās were. These
 bhī Chāraṇ-rāw-nē lūṭ^awā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus^amanā-kē āgē dar-nē āp^aṇī jāṭ chāraṇ
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jīwā-kō lōbh kar^aṇō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar^adār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri karī nahī. Ākhar jhag^adō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

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 wār lāg^awā-sū Padiyār-rō māthō bhī dhad-sū alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar^awā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sū ab-kī-bār tar^awār bhī tūt-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōḍ-nē kuchh dūr jāy āp^aṇa dus^amanā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uthā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kaṭ padyō-thō, wathē āy-nē gōḍī-gāl-nē bēth-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 angar^akhī-kī chāl-kē pallē bāh^arī bag^alē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ōr phēr āp-rā turat-rā nik^alyā-huā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rahō-thō. Rāj^apūt
thing that bard aloof standing standing witnessing-was. The-Rājput
 mārō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō athā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
 nāmak Dēw^adā Chāhuwān Sar^dār-kē thakānē jāy-nē jō
by-name Dēwadā Chāhuwān Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī. Tō Thākar Har^abam-jīē yā
happened-had that all story was-told. Then Thākur by-Harbamjī this
 wāt suṇ-nē ṇ Sar^dār-kā ghaṇā bākhān kīdā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ū-j wakhat
This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, ‘māthō
account was-said. That heard-having by-the-Prince it-was-said that, ‘the-head
 katyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-kī chāl-sū kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kidhī, sō tō thīk. Parant kaṭār aṅgar^akhī-kī
sheath-into was-made, that verily, right. But the-dagger robe-of
 chāl-kē bhitar-kē pallē mājī, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If
 bāhar-kē pallē pūchhī tō phēr ū-mē kāī hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ? ' This remark
 kawar-jī-kī suṇ-nē nādānī jān-nē sab has^awā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bīr sar^adār-kī bahādurī-mē kōī tarē-sū āp paṇḍē bīr^atāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kuṭil^atā-sū nyūn^atā batāw^anī yā
pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhī nī lāgī. Tō āp kahyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ' suṇō-jī kawar-jī, bāhar bhitar-kō pallō kāī karē ? Ū
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj^apūt tō jō karī sō ghaṇī-j āchhī karī. Ōr māy^alē
Rāj^apūt as-to what was-done that very-much good was-done. And inner
 pallē kaṭārī māj^awā-kī yā batāī tō ab thā kōī raj^apūtī
border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad kar^ajō, jad jān^agā kī thīk hai. Ū-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō baṇī sō kar dikhāī. ' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown. ' By-the-Prince father-of
 mūḍā-sū asā kar^adā wachan suṇ-nē waṇī-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb^arū isō paṇ karyō kī, ' tīs baras-kī umar huā
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kēḍē ēk mahinō bhī āgē nahī jīw^anō ; ōr un Paḍiyār
after one month even afterwards not to-live ; and that Paḍiyār
 sar^adār-kī tarah-sū jhag^adō kar-nē māthō katyā pāchhē tar^awār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū kaṭār
brandished-having head-of by-the-side come-having inner border-with dagger
 māj-nē myān-mē kar-nē pāchhē khēt paḍ^anō.
cleansed-having sheath-into made-having afterwards to-the-ground to-fall. '

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhils, he requested the Thākūr and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākūr Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēojī came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Daṅgihaī, Daṅgēsra or Dhaṇḍērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kuṇḍalī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar^anō*, for *gir^anō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṇ* is more common than in Standard Mālvī. Thus, *mār^anō*, instead of *mār^anō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaī*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah^htō-hō*, was dwelling. The Jaipurī verbs compounded with *āv^hnō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भक्को मानस गाँव-नेँ जावे-हो । मारग-में जँ-के-ताँई एक दुसरो आदमी मिक्खो । जँ-ने जँ-से की कै थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने बूजी कै थारो काँई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की कै चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ बद-ने की कै में तस लाग्याई । कूड़ा-पर पानी पीवा चालाँ । तो कूड़ा-पर जार जँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पटक्यो । पछाड़ी-सूँ जँ बद-ने जँ-के धक्को दे-खाड़ो । ज कूड़ा-मे गर-पड़ो ॥

कूड़ा-के बीचे एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ज कूड़ा-मे रियो । ज कूड़ा-मे दो जंद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की कै को भाई-साब थाँ आज-काल काहा रोहो-हो । तो जँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की कै मूँ ई कूड़ा-का ढाणा-के नीचे धन भोत-सोक है । ई-की रुखाकी करूँ-हूँ । या खेर पहला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-मे-सूँ कुड़ावे तो कूटो के न्हीं । तो जवाब दियो कै यूँ-तो कदी-बी न कूटौ । परंत कोई ई कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड़ तो कूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई ई कूड़ा-को जल खाड़र जँ ठाम-पर छड़के तो म्हाँ जँ-सूँ काँई-बी खेचल न्हे कराँ । धन ऊ-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सूँ बारे खाड़ो । दो चार घड़ी-मे साँस लेर जँ-ने पहली एक लोटो जल-को भरर वाई गियो कै जाहाँ ज जंद बादस्या-की छोरी-हें लाग-रिया-हो । बादस्या-के यो नीम हो कै जँ-का डील-मे बड़ो जंद है । जो ई-ने कुड़ा-देगो जँ-ई-ने परणा-दूंगो । तो ई-ने जार जँ-को उपाइ यो-ही कखो कै जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जंद जंद कूट-गियो । जँ-के नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताँई परणा-दी । अस्याँ-ई वो ढाणा-के नीचे-सूँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाई अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ēk bhaḷō mānas gāw-nē jāwē-hō. Mārag-mē ũ-kē-tāi ēk-dus^arō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād^amī miḷyō. Ũ-nē ũ-sē kī kai, 'thārō kāi nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būjī kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that. 'your
 kāi nāw hē?' Ũ-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown. and
 kī kai, 'chāl mhārē sāt-hī hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-veryly thou-becomest.' A-little
 sūk giyā ar ũ Bad-nē kī kai, 'mhañ tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āi. Kūrā-par pānī piwā chālā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ũ Nēk-nē lōṭō kūrā-mē pānī bhar^awā-sārū paṭ^akyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhārī-sū ũ Bad-nē ũ-kē dhakkō dē-khāyō. Ũ kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē bīchē ēk rūkh pīp^alī-kō hō. Sō ũ pīp^alī-mē
The-well-of in-the-middle a tree pīpal-of was. So that pīpal-in
 ulaj-giyō, ōr rāt-bhar ũ kūrā-mē riyo. Ũ kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē donū bat^alāyā. Ēk-nē kī
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāi-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 kī kai, 'mū Bād^asyā-kī ohhōrī-kā dīl-mē hū.' Dus^arā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 kī kai, 'mū, ī kūrā-kā dhānā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-kī rukhālī karũ-hũ. Yā khēr pah^alā-sē pūchhī kai,
This-of guarding doing-I-am. *This having-said the-first-to it-was-asked that,*
 'thā-nē kōi ũ chhōrī-kā dīl-mē-sũ chhurāwē tō
'you-to any-one that daughter-of body-in-from (if-)may-release then
 chhūtō kai nhī?' Tō jawāb diyō kai, 'yũ-to kadī-bī
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
 na chhūtā. Parant kōi ĩ kūrā-kō jal lē-jār ũ-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
 chhātā dē-khār, tō chhūt-jāwā.' Dus^arā-nē kī kai, 'mhā-kō
drops may-put, then we-leave. *The-second-by it-was-said that, 'us-of*
 dhan bī mhā kōi-nē nē lē-jāwā-dā. Parant kōi ĩ
wealth also we any-one-to not to-take-away-allow. But any-one this
 kūrā-kō jal khārār ũ thām-par chhar^akē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sũ kāi-bī khēchal nhē karā. Dhan ũ-ī lē-jāwē.
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Yā hāt ũ Nēk-nē suṇ-linī.
This word that Good-by was-listened-to.

Dūjē dan baṇ^ajārā kūrā-par pānī bhar^awā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khār^{yō}. Dō chyār
And that Good-to the-well-in-from outside it-was-drawn. Two four
 gharī-mē sās lēr ũ-nē pah^alī ēk lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhā ũ jand bād^asyā-kī chhōrihē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād^asyā-kē yō nīm hō kai, 'ũ-kā dīl-mē baṇō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ĩ-nē chhurā-dēgō ũ-ī-nē par^anā-dūgō.
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ĩ-nē jār ũ-kō upāi yō-hī karyō kai ũ-kī
Then this-one-by having-gone her-of remedy this-verily was-done that her-of
 ākh-par ũ kūrā-kā jal-kā chhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 chhūt-giyō. ũ-kē nīrāt hō-gayī. Bād^asyā-nē wā chhōrī ũ-kē-tāi
left. Her-to relief became. The-king-by that daughter him-of-to
 par^anā-dī. Asyā-ī wō dhānā-kē nīchē-sũ ũ dhan-par
in-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on
 jal chhar^akar wō dhan bī khār-liyō. Ōr lugāi ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand kar^awā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pīpal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsingharh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nījar* for *najar* (*naṣr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj^abō*, to worship; *kūd^abō*, the act of leaping; *chhōṛ^abō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhēsāhē*, to the buffalo; *khāl^{hē}*, into the river; *ghōṛāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusi-kā* (for *kō*) *amal-pani hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस पातीस पास दोसा मर
 उंगर नगानीसीय जी राजमाड. पदम
 मर राजनजीसाव के पास राजमाडमीने
 बीपारीके उंगर नगानी सीय जी डी

પડેલી પાટી રે દેલાંગા જોર ના
 વીચાર કે નેસો ખવાપો ગદ પડ્યા
 પાટી આફી જોર સવારી વેર લોવ
 પુઝાવા પદારી ગદ નેસો આપો
 જેઠી મોઠી વંદી થી મો મોડ
 ઝાટી ગદ રાવનજી સાવળો વરણ
 ઝી દી જાવ નેસો પાછો મો જાતનો
 નાગો કે માલપાજી ઝી ડુંગરી
 કે નીચે મપો ગદ રાવનજી સાવ લો
 રૂપ નપાલી સીયજી સે ઝી કે,
 હં જાનેથો કે તમ પીઠ રેરી મપા
 રો. ગદ રૂપજી ને યોડા ઝી ભગમ
 વેંચે દોતીન ઝોરડા ઝી દરી
 ગદ ઘોડે નાગો નો નેસા હે જાતીપો

૪૬ નેંચી ડો તો વાલ હુ કુલ્લો
 હોયો જોર કંપર નવાની સીયજી
 ડો તરવાર ડો હાત છોડ-બોલોયો નેંચા
 ડો છોલ સરી ડો ખુડા માલગ
 માલગ હોગયા જાદો જાનાંગ જોર
 જાદો ઉનાંગ હો ગયો જોર જાપ
 લગામ પકડે ઉવા દોગયા હમ
 બેર બોર મેં છુડનાલોયા ઉનાંગ
 ગયા જોર હેલા પાડા ૪૬ કંપર
 સાલ ને ગુજાપદીયો કે હુમોઉલોહું
 ૪૬ હમ સલ કંપરજી સાલ કે
 પામ ગયા ૪૬ બડા મંગાકે
 ઉન ડો માખાકાલ જોર લોદી હેડકે
 કુડાનમે ડોલો જોર મોડા કે હગાપો

ਯਾਵ ਅਧਾਦਾਨ ਯਮੋਰ ਤੋ ਮਸਾਲਾ ਧੀ
 ਯਮੋਰ ਤੋ ਸੀਪਾਰੀ ਧੋਤਾਏ ਸਾਗੇ
 ਭੇ ਦੀਪਾ ਤੇ ਧੋਤਾ ਹੁੰ ਧੀਰਾਂ ਧੀਰਾਂ
 ਠਾਨ ਮੇਂ ਕੇਮਾਗੋ ਯਮਾਪ ਯਮੋਰ ਰਾਧਨ
 ਜੀ ਸਾਥ ਦੋਰੀ ਸਰਦਾਰ ਤੇਰਾ ਵੇ ਪਦਾਰ
 ਯਮੋਰ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਯਮੋਰ ਭੁਧਰ
 ਅਧਾਨੀ ਸੀਧਜੀ ਨੇ ਤਾਂਸੀ ਯਮਾਰੋਗੇ
 ਤਾਂਸੀ ਯਮਾਰੋਗ ਤੇ ਰਾਧਨ ਜੀ ਸਾਥ
 ਮੇਲ ਮੇ ਪਦਾਰ ਯਮੋਰ ਭੁਧਰ ਜੀ ਰਾਥ
 ਤੇਰਾ ਮੇ ਪੋਡਗਾਮਾ ਦੁਖਰਾ ਦੀਨ
 ਧੁਸੀ ਤੇ ਯਮਮਲ ਪਾਨੀ ਹੋਯਾ
 ਨੀਯਰ ਨੀਘਰਾਧਲ ਹੋਰੀ ਹੀਨਾਮ
 ਬਾਦੀ ਭੁਧਰ ਜੀ ਸਾਥ ਤੀ ਜੇਂਸਾ
 ਮਾਰ ਬਾ ਤੀ ਬਡਾਰੀ ਹੋਰੀ

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGGARH.)

TRANSLITERATION AND TRANSLATION.

Tīs chālīs bar^s hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād^amin-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charētī pāṭi-phē dēkhāgā.' Ōr yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad par^awā pāṭi āi; ōr sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj^abā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thī. Jō gōryā kātī jad Rāwat-jī-sāb-nē bar^achhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at^{rō} bhāgyō kē Jāl^apā-jī-kī dūg^ari-kē nīchē
Now the-buffalo went-off and so-much ran that Jāl^apā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-veryly gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr^arā-kī dai. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khāl^{hē}
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd^abō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar^awār-kō hāt chhōr^abō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ādō anāg, ōr ādō unāg hō-gayā, ōr āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr^atā-hōyā unāg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hñ.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak^arā māgā-kē
am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā mātāhā kātyā ōr lōī hēr-kē kūrān-mē jhēlyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōrā-kē lagāyō. Chār char^awādār ōr dō masāl^achī ōr dō sipāī
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoys
 ghōrā-kē sātē kar-diyā, kē ghōrāhē dhīrā dhīrā thān-mē
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōr Rāwat-jī-sāb dōī sar^adār dērā-phē
bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārōgyō. Kāsō ārōg-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dērā-mē pōr-gayā. Dūs^arā din khusī-kā amal pānī
the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water
 hōyā; nijar nichh^arāwal hōī. Inām bātī Kāwar-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār^abā-kī barāī hōī.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsinghgarh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pātī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpājī Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoys who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Rājās of Narsinghgarh.

² This festival is held on the day after the Dīwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

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horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
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Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhīli or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyana.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar^atō*, for *phir^atō*, wandering; *lak^hṇō*, for *lik^hṇō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *huṇ^aṇō* for *suṇ^aṇō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar^awan-rē*, to Sarwan; *thāṇē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw^ajō*, give to drink; *mar^ajē*, die. The past participle of *kah^aṇō* or *kēṇō*, to say, is *kīdō*. The causal of *pīṇō*, to drink, is *pāw^aṇō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तोक्काँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । म्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेटा-ने पाणी भरवा-ने तक्काव उपर गियो । वणी तक्काव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे क्हाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंछो । जद सरवण बोल्यो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनोइ-ने पावा-ने आयो । जदी आँदा आँदी बोल्यो के तूँ कूँ हे । दशरथ बोल्यो के थाणे काँई काम हे । थेँ पाणी पीयो । जदी बेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्यो के हूँ दशरथ हूँ । ने मारा हातँ अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणू मारो बेटो माखो वणा-ज बाणू तूँ मरजे । एसो हराप देइ-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sar^awaṇ nām kari-nē ād^amī thō. Waṇī-rā mā-bāp ākhā-ū
A Sarwan name made-having man was. Him-of mother-father eyes-by
 ādā thā. Sar^awaṇ waṇā-nē tōkyā phar^atō-thō. Chāl^atā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chāl^atā ādā-ādi-nē rastā-mē taras lāgi. Jādī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^awaṇ-nē kidō kē, 'bēṭā, pāṇī pāw. Mhā^a-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jādī ū waṇā-nē waṭhē bethāi-nē pāṇī bhar^awā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 talāw upar giyō. Waṇī talāw upar Rājā Daś^arath-ki chōki thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jāṇī wakhat Sar^awaṇ pāṇī bhar^awā lāgō. Jādī rājā Daś^arathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ū dēkhyō. Tō jānyō kē, 'kōī haranyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pīvē-hē.' Ēsō jāṇī-nē rājāē bāṇ mār^ayō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^awaṇ-rē chhāṭī-mē lāgō. Jō Sar^awaṇ waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 kar^awā lāgō, jādī rājāē jānyō kē, 'yō tō kōī manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jāṇī-nē Rājā Daś^arath Sar^awaṇ kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āp^anō bhāṇēj. Rājā sōch kar^awā mandyō. Jād Sar^awaṇ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, māri mōt thāṇā hāt-sē-j lakhi-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pāṇī pāw^ajō.' Atrō kēi-nē Sar^awaṇ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 mari-giyō, nē Rājā Daś^arath pāṇī bhari-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadī ādā-ādī bōlyā kē, 'tũ
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kũñ hē?' Daśrath bōlyō kē, 'thānē kãĩ kām hē? Thẽ pānī pīyō.'
who art?' Dasrath said that, 'to-you what business is? You water drink.'
 Jadī bēn bōli, 'mẽ tō Sarwan siwāy dusrā-kā hāt-kō pānī nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
pīyā.' Daśrath bōlyō kē, 'hũ Daśrath hũ, nē mārā hāt-ũ ajān-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
Sarwan mari-giyō.' Ādā-ādī Sarwan-kō maraṇ hunī-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā,' kari-nē Rājā Daśrath-nē harāp didō kē, 'janī bān-ũ mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
māryō, wanī-j bān-ũ tũ marjē.' Ēsō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādī bī mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'¹ The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou? Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—		
Western Malwa	. . . . .	1,241,500
Nimbahera of Tonk	. . . . .	4,000
		1,245,500
Mālvī (Sōṇḍwārī)—		
Western Malwa	. . . . .	115,000
Chaumahla of Jhallawar	. . . . .	86,556
Bhopal	. . . . .	2,000
		203,556
Bhili (Western Malwa)	. . . . .	56,000
Hindōstānī (Western Malwa)	. . . . .	190,000
Other languages spoken in Western Malwa	. . . . .	16,868
		TOTAL . 1,711,924

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *hunⁿō*, for *sunⁿō*, to hear; *hamⁿjādī-nē*, for *samⁿjhādī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *n*, as in *sunⁿō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *watāihū*, I will show. There is the Mārwarī causal with *ḍ* in *ham^ajāḍī-nē*, having persuaded, and *rōwāḍ^ajē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक ग्याबण स्याकणीए आपणा धणी स्याक्या-ने कछो के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछो के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाड्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्क्यो ओर बाँदराए पूछो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो वठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछो के आपाँ-री पूँछडी दोई भेरी बाँदि ले-ने चालाँ ने हूँ था-ने स्याक्यो वठे वताइहूँ । या वात हुणी-ने दोई पूँछडियाँ भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदो । ने स्याकणीए छोरा-ने रोवाड्या तो स्याक्याए पूछो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । छानाँ राखो । अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहार जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूँ बंद्यो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो वठे मजा-मे रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ek gyāban syāl^anē āp^anā dhanī syālyā-nē kahyō kē, 'abar^akē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhārī huwāwad kadhē karōgā?' Tō wanīē kahyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of
 guphā-māy.' 'Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syālyāē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kahyō kē, 'jadī mū khūkhārū, tō tū tābaryā-tūb^arī-nē chūṭakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bharī-nē rōwād^ajē, nē hū pūchhū kē, "i kyū rōvē-hē?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
 kijē kē, "i nāhār-rō kāl^ajō māgē-hē."'
say that, "these tiger-of liver wanting-are."'

Thodā dan pachhē yē dōi janā jāi-nē nāhār-rī guphā-māhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kidī. Wanī dan jad hājē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē,' tō jadī syālyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kidī. Yā wāt hun^atā-j syāl^anē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-chhōriyā-nē chūṭakyā bharī-nē rōwādya. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, 'ay Kanak-sundarī tābaryā-tūb^arī kyū rōvē-hē?' Tō
said that, 'O Kanak-sundarī male-female-children why crying-are?' Then
 syāl^anī bōlī kē, 'ō Dar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl^ajō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.' Yā wāt hun^atā-j nāhār-rō jī ud-gayō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pīchhē pāw bhāgyō, nē vichār kar^awā lāgyō kē, 'mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ũ mōtō janāwar hē.' Asā vichār-māhi
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kāṭi-didi, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhi mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
eater someone-or-other is. This word heard-having the-monkey this word-of
chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
lāgyō kē, 'ē mhārā sāh, ēk syālyō wathē hē, nē waṇi-ũ tū yū kāi
began that, 'O my lord, a jackal there is, and him-from thou thus what
darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
bād'rāē kahyō kē, 'āpā-rī pūchh'dī dōi bhērī bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālā, nē hū thā-nē syālyō wathē watāihū.' Yā wāt huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchhadiyā bhērī bād-nē, abē yē nāhār-rī guphā āḍi
the-two tails together tied-having, now these the-tiger-of den towards
chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syāliē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
tūb'rī kyū rōwē-hē?' Tō syāliē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
chhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jādi-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē
persuaded-having bringing-is. This word on-hearing-verity-immediately by-the-tiger
jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'dī-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
bhaḍikāi-bhaḍikāi-nē mari-gayō, nē syālyō wathē majā-mē rēwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,¹ why are the children crying.'

'O Dar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

khāwāwārō kōi-na-kōi mhārā-ũ mōtō janāwar hē.' Asā vichār-māhi
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kāti-didī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhi mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
eater someone-or-other is. This word heard-having the-monkey this word-of
chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
lāgyō kē, 'ē mhārā śāh, ēk syālyō wathē hē, nē waṇi-ũ tū yū kāl
began that, 'O my lord, a jackal there is, and him-from thou thus what
darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
bād'rāē kahyō kē, 'āpā-rī pūchh'ḍi dōi bhērī bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālā, nē hū thā-nē syālyō wathē wataihū.' Yā wāt huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchhadiyā bhērī bād-nē, abē yē nāhār-rī guphā āḍi
the-two tails together tied-having, now these the-tiger-of den towards
chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syālīē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
tūb'rī kyū rōwē-hē?' Tō syāl'niē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
chhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jāḍi-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē
persuaded-having bringing-is. This word on-hearing-verity-immediately by-the-tiger
jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'ḍi-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
bhaḍikāi-bhaḍikāi-nē mari-gayō, nē syālyō wathē majā-mē rēwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,¹ why are the children crying.'

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As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SŌṆDẄWĀRĪ.

Sŏṇḍwārī¹ is the language of the Sŏṇḍiās, a wild tribe, which inhabits the tract known as Sŏṇḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sŏṇḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sŏṇḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	<u>203,556</u>

The following account of the Sŏṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājput̄s of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhia—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his *Central India* of the Sondias in his time :—

“ They are often called Rājput̄s, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, ‘ mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“ That the Sondias have a claim to antiquity, there can be no doubt ; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sŏṇḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājputs in Central India, are the Sūdis, who have spread from Sondwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājputs upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājputs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārāns are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag^alō* or *hag^arō*, for *sag^alō*, all; *hāt^arō*, for *sāt^arō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmaḷ^anō*, for *sābhaḷ^anō*, to hear; *ham^ajār^anō*, for *sam^ajhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^alō*, for *chhōk^alō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāmaḷ^anō*, for *sābhaḷ^anō*, to hear (another Gujarātī word); *ham^ajār^anō*, for *sam^ajhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō* *ma-nē thē hālī-wāl^adiā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *wanā-hē wāt-dē*, he divided to them; (locative) *thā-kī rūkam-pāt bāchh^aryā-dūm^aryā-hē urār-dādē*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpē* or *āp^anē* means 'we, including the person addressed.' *Ap^anō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwarī. Thus, *ham^ajāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jē*, a father; *māḍē*, a mother; *wāl^adē*, a servant; *war*, a year; *rōṭhō*, bread, plural *rōṭhā*, a feast; *banō*, a bridegroom; *ōirō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे वाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगळो चळ्यो-गयो । वाह्वाँ वणी-ने वणी-का वाँटा-की हगळी रूकम-पात वीगाड़-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार वई-ने वणी सूकला-थी पेट भरे-थो जो सूकळो भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाळी बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हाँतरा हे । हूँ भूकाँ मरूँ-हूँ । अबे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम-खोर वयो । थाँ-को बेटो बाजवा असो नहीं रयो । अबे म-ने येँ हाळी बाळदिआँ भेळो राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देख्यो अवाल करी-ने दोड़ो अर छाती-ने लगायो अर मूँडे वोको दीधो । जँदी बेटो जी-थी बोळ्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी बेसूख वयो । थाँ-को बेटो बाजवा जसो नहीं रयो । जँदी वणी-का जी-ने हाळ्याँ बाळदिआँ-थी कही । अणी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आंगकिआँ-में वीँच्याँ अर पगाँ-में खाद्या परावी-दो । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जँदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-में थो । ऊ माऊ-में थो अपना घर-के पाँ-हे आयो अर गीत गाल हामळी । जँदी हाळी-ने तेड़ी-ने पूछो के अणी हगळी वात-को काई मतलब हे । हाळी-ने कही के थाँ-को लोड़ो भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाड़ो । जँदी वणी-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया वारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रूकम-पात बाकड़ाँ-डूमड़ाँ-हे उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणी-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ थारो हे । आपणे राजी खुसी-थी रहँ । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ēk ād^amī-kē dō bēṭā thā. Lōṛ^akā bēṭā-nē waṇī-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wāṭā-kī rūkam-pāt daī-dō.' Jāḍī waṇī-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap^aṇī rūkam-pāt waṇā-hē wāṭ-dī. Thōṛā dinā pāchhē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō bēṭō waṇī-kā wāṭā-kī rūkam-pāt laī vēg^alō chaḷyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā waṇī-nē waṇī-kā wāṭā-kī hag^alī rūkam-pāt vīgār-didī. Ar
There him-by him-of share-of all property was-wasted. And
 waṇī-kē pā kāṇ nahī rayō, ōr waṇī mūlak-mē kāḷ paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jāḍī bhūkā mar^awā lāgyō. Jāḍī waṇī mūlak-kā ēk hāū ād^amī
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar waṇī hāū ād^amī-nē bhāḍūrā charāwā māḷ-mē
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār waī-nē waṇī sūk^alā-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk^alō bhāḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōī nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jāḍī waṇī-nē gam paṛī; jāḍī kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hāḷī-wāḷ^adī hē. Waṇā-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōṭhā milē-hē, ghaṇā hāṭ^arā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jāṭō rahū. Waṇā-tī kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kidhō, thā-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bēṭō bāj^awā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāl^{diā} bhēlō rākhō.”” Ū ūthī-nē wanī-kā jī pā
thou servants with keep.”” He arisen-having him-of father near
 āyō. Paṇ ū vēg^{lō} thō, wanī-kā jī-nē dēkhyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion
 kari-nē dōryō ar chhāti-nē lagāyō, ar mūdē bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss
 didbō. Jādi bētō jī-thī bōlyō, ‘jī, ma-nē Rām-jī-kō
was-given. Then the-son the-father-to said, ‘father, me-by God-of
 pāp kīdhō ar thā^{kē}-thī bēmūkh wayō. Thā^{kō} bētō bāj^{wā}
sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.’ Jādi wanī-kā jī-nē hālyā-wāl^{diā}-thī kahī,
such not I-remained.’ Then him-of father-by servants-to it-was-said,
 ‘anī-nē hāū chītrā lāvi-nē parāvi-dō; ar āg^{liā}-mē vītyā, ar
‘this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē khāryā parāvi-dō. Āpī dhāpī-nē khāwā pīwā.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bētō marī gayō-thō, abē pachhō jīw^{tō} wayō; yō
My son having-died gone-was, now back living became; this-one
 khōwāī gayō-thō, abē pachhō lādyō.’ Jādi hag^{rā} mīlī-nē
having-been-lost gone-was, now back-again was-got.’ Then all come-together-having
 rājī khusī wayā.
happy rejoicing became.

Atrā-mē wanī-kō mōtō bētō māl-mē thō. Ū māl-mē-thī
So-much-in him-of great the-son field-in was. He field-in-from
 ap^{nā} ghar-kē pā^{hē} āyō, ar gīt-gāl hām^{lī}. Jādi
his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tērī-nē pūchhyō kē, ‘anī hag^{lī} wāt-kō
a-servant-to called-having it-was-asked that, ‘this all affair-of
 kāī mat^{lab} hē?’ Hālī-nē kahī kē, ‘thā^{kō} lōrō
what meaning is?’ The-servant-by it-was-said that, ‘you-of younger
 bhāī āyō hāī, ar thā^{kā} jī-nē rōthā karāyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū^{kē} vī ghaṇā hāū tarā pachhā āī-gayō.’ Jādi barā
because-that he very good way back-again came.’ Then the-elder
 bēṭā-nē rī lāgī ar gharē nī gayō. Jādi wanī-kā
son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvi-nē wanī-nē ham^{jāryō}. Jādi wanī-nē
father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, ‘ma-nē atrā war-thī thā^{kī} chāk^{rī}
the-father-to it-was-said, ‘me-by so-many years-from you-of service
 kīdhī. Thā^{kā} kiyā bārē chālyā nahī. Thā^{nē}
was-done. You-of things-said outside were-caused-to-go not. You-by

ēk bak^{ri}-kō bachchō bī nahī dīyō, jō hū
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gūg^{ri} kar^{tō}. Thā^{nē} aṇi bēṭā-kē
brothers-friends-among feasting (I-)might-have-done. You-by this son-of
 āw^{tā}-hī, jaṇi-nē thā^{ki} ha^{ri} rūkam-pāt bāchh^{ryā}-dūm^{ryā}-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi-dīdī, jaṇi-kē thā^{nē} rōthā dīyā.' Jādi waṇi-kā
was-squandered, him-to you-by loaves were-given.' Then him-of
 ji-nē kahī kē, 'bēṭā, tū mārē pā rayō. Ghar-ṭap^{rō}
father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp^{nē} rājī khūsī-thī rahā. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rājī-wayō chāijē. Thārō bhāi marī
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō ji^wtō wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.'
got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-डा । बना-जी थाँ-का हाथ-में हखो रूमाल । पावाँ-की मेंदी राचणी रे बन-डा । बना-जी थेँ तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोऊँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मेलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीँ-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूँ तो ढाल भराई बीरा । ओढ़ूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōrī-kē galē ghuṅgar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā-kā nēwar-bāj'nā, rē ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā-kī mēdi rāch'nī, rē ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō charḥ chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mārī sūtī nag'rī ōj'kī, rē ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kankar māthē pīp'li, rē bīrā,
Border on a-pīpal-tree, O brother,
 Janī-par charḥ jōṭh thārī wāt.
Which-on having-mounted I-watch thy path.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhi-kō bhan'war ganē-mēl'jē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāi-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, rē bīrā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs.
Otherwise remain in-thy country.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Mēlū, tō dhāl bharāi, birā;
If-I-put (-it), then a-shield was-filled, brother;
 Ōrhū, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.
 Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;
 Tōlū, tō tolā tih.
If-I-weigh (-it), then tolas thirty.
 Māḍi-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.
 O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.
 O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.
- (2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.
 (*Refrain*) The son of my mother has brought a scarf.
 O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.
 (*Refrain*) The son of my mother, etc.
 O Brother, if you bring, bring for all of us, or else stay at home.
 (*Refrain*) The son of my mother, etc.
 O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.
 (*Refrain*) The son of my mother, etc.
 If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.
 (*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvi is spoken, but in a corrupt form, being much mixed with Bundēlī and Nīmāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvi used by the Bhōyars and* Katiyās of Chhindwara, and the Pat*wās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvi of Hoshangabad	126,523
Mālvi of Betul (called Dhōlēwārī)	119,000
Bhōyari of Ohhindwara	11,000
Katiyāi of Ohhindwara	18,000
Paṭavi of Chanda	200
TOTAL	274,723

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nīmāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēli expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhili. In the Bhili of Khandesh *lī-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पड़्यो । भला देखो तो यो कसो पड़्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या जँधावल-में गिरि-पड़्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेत-को भाड़ कसो पतलो ओर कितरो उँचो छे । अरु ये-खे जँधावल-ने क्यों नहीं उखाड़्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भं थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारो बेत-को भाड़ जरा-सी हवा-में लटू-पटू हुइ-जाच । एसो वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kaī-kā din ēk ād'mi ap'nā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in
 jāi-rah-yō-thō. Chhōrō jō āga āga dōḍ'tō-jātō-thō hāḱ-māri-kē
going-was. The-son who before before running-going-was called-out-having
 kah'nō lag-yō ki, 'dādā-jī, dēkhō sahī, yō kit'rō baḍō pēḍ hawā-mē
to-say began that, 'father-sir, see verily, this how large tree wind-in
 ukh'di-kē jāi paḍ-yō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
 paḍ-yō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bētā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
 ūdhāwal-mē giri-paḍ-yō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
 dēkhō tō, yō bēt-kō jhād kasō pat'lō ōr kit'rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
 Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted?' Him-of father-by
 jāwāb di-yō ki, 'bētā, sāgōn-kō jādōpan ō-kā gir'nā-kō kārān
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
 chhē. Ō-khē ap'nī ḍālan-kō aru baḍāpan-kō garbh thō. Wō jāb
is. It-to its-own boughs-of and greatness-of pride was. It when
 havē chalē, tab hal'tō chal'tō nahī. Bichārō bēt-kō jhād
the-wind comes, then shaking moving not. The-poor cane-of tree
 jarā-sī hawā-mē laṭu-paṭu hui-jāch. Esō wō bachi-gayō.
a-little-very wind-in bending becomes. So it escaped.'

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHŌLĒWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kuṇbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 94,000. The Marāṭhī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvi, Bundēli, and Nimārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvi termination. Note also the Marāṭhī *sāṭhī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHŌLĒWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।

जवाब—हमारो टाँडा जैतापुर-पर हल्यो । हम सात आदमी हता । हम परतवाडा-से मह बेंच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । ढोर-गीर कहीं साथ-में नीं ले-गयो । सब ढोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ढोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टाँडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खेँ लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl. Tum'rō ṭāḍā kahā pakadyō-gayō ?
Question. Your caravan where seized-was ?

Jawāb. Hamārō ṭāḍā Jaitāpur-par hatyō. Ham sāt ād'mī hatā.
Answer. Our caravan Jaitāpur-on was. We seven men were.

Ham Parat-wāḍā-sē mahū bēch-kar āwat-thā, aur ham sāt-ma-sē
We Parat-wāḍā-from mahūā sold-having coming-were, and us seven-in-from

Pīrū Baitūl haṭ-kā sāṭhi ū rōj gayō-thō. Dhōr-gīr kahī
Pīrū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōrī-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by *a*. This is borrowed from Nīmāḍi and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला
म्हरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ
नान्हो बेटा समधी जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो
पैसो उडायो । तब ओ-न अवधी खर्चा उपर बना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना बिपत पडन
लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bētā	hōtā.	Tē-ma-kō	nānhō
Certain	one	man-to	two	sons	were.	Them-in-of	the-younger
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
the-father-to	to-say	began,	'father,	mē-to	my	share-of	wealth comes,
tyū dē.'	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōrā
that give.'	Then	him-by	wealth	him-to	was-divided.	Then	a-few
dina-bh	nānhō	bētā	sam ^a dhō	jamā	kar-kan	dūr	
days-after	the-younger	son	all	together	made-having	a-distant	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^o lō	paisō
country-in	went,	and	there	riotousness	made-having	his-own	money
udāyō.	Tab	ō-na	aw ^a dhō	kharchā-upar	wanā	muluk-ma	
was-squandered.	Then	him-to	all	on-being-spent-after	that	country-in	
mōthō	dushkāl	padyō.	Ō-nā	bipat	padan	lāgī.	Tab wō wōn
great famine	fell.	Him-to	difficulty	to-fall	began.	Then	he that
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
country-in	one	gentle	man-of	near	lived.		

PAṬ'VĪ OF CHANDA.

The Paṭ'wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'nūli or Paṭ'wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ.

MĀLVĪ (PAṬ'VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोखा ह्ये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-
मत्तो-को वाटनी म-क आवं-को ते दे । मंग ति-न तेऊ-क जमा वाटी-दिये । मंग थोडा दिवस-मे
लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपलो
जमा उडाई दिये । मंग ति-न अवधो खरचा-वर ते देस-मे मोठो म्हायो पडे । मंग ति-क अडचन
पड-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरा-
वं-क आपलो वावर-मे धाडे । तवा डुकर जे कौडा खातो-होतो ते कौडा-ती आपलो पोट भरनु
असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-ti	lahānō
Some	one	man-to	two	sons	were.	Them-of-in-from	the-younger
bāp-ka	manē,	'bābā,	jē	māl-mattō-kō	wāṭ'nī	ma-ka	awam-kō,
the-father-to	says,	'father,	what	property-of	share	me-to	coming-of(-is),
tē dē.'	Maṅg	tī-na	tēū-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
that give.'	Then	him-by	them-to	property	was-divided.	Then	a-few
diwas-mē	lahān	pōrē	sam'dō	jamā	kārī-kunyā	dūr	dēs-ka
days-in	the-younger	by-son	all	collection	made-having	a-far	country-to
gayē,	ānik	tāhā	bār'baṇḍ-panā-ti	āp'lō	jamā	udāi-diyē.	Maṅg
went,	and	there	debauchery-by	his-own	property	squandered.	Then
tī-na	aw'dhō	khar'chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	padē.
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell.
Maṅg	tī-ka	aḍ'chan	padañ-ka	lāgē.	Tawā	tī-na	tē
Then	him-to	difficulty	falling-to	began.	Then	him-by	that
						country-in	

ēk bhalā manushya jawar rahē. Ti-na mang ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwan-ka āp'lō wāwar-mē dhāḍē. Tawā ḍukar jē kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōḍā-ti āp'lō pōṭ bhar^anu asō ti-kā dil-mē hās^anā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NĪMĀDĪ.

As examples of Nīmāḍī, I give a version of the Parable of the Prodigal Son from Nīmar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ.

(DISTRICT NĪMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपणा बाप-सू कह्यो अरे दादा अपणी धन-दौलत-म जो म्हारो हिस्सी होय सो म्ह-क दइ-न्हाक । तँव बाप-न अपणी धन-दौलत अपणा बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपणी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपणी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना सुलक-म बडो अकाळ पड्यो । अरु वो कँगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहैणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपणा खेतना-म सुवर चराण-क भेज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपणो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की धुंदी जाइ-न आख्याँ खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्योच । हउँ अँव उठि-न अपणा दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ । असो कहि-न वो उठ्यो नी अपणा बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौड्यो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपणा नौकरना-सी कह्यो की सब-सी आका कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पन्हैना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योंकी हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवण लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुख्यो की बाज्यो अरु नाच चक्री-रह्याच । ओ-का-पर-सी उन-न अपणा नौकरना-म-सी एक-क पुकाख्यो नी ओ-क पूछ्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कह्यो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आखो भको घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क खुसो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछो देखजो एतरा बरस-सी थारी सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हडँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्खो बेटा तू तो सदा म्हारा पासच कें नी जो म्हारी धन-दौलत के सब थारिच के । अपण समझा था कौ थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो के । वो कथइँ चक्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खुसी होणू ॥

NĪMĀDĪ.

As examples of Nimādī, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmādī.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न-अपणा बाप-सू कह्यो अरि दादा अपणी धन-दौलत-म जो म्हारी हिस्सो होय सो रह-क दइ-न्हाक । तँव बाप-न अपणी धन-दौलत अपणा बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपणी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपणी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरवाद हुइ-गई तँव उना मुलक-म बडो अकाळ पड्यो । अरु वो काँगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहैणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपणा खेतना-म सुवर चराण-क भेज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपणो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की धुंदी जाइ-न आख्यां खुली । तँव वो कहँ म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-मह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्योच । हउँ अँव उठि-न अपणा दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ । असो कहि-न वो उल्यो नी अपणा बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दीयां नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपणा नौकरना-सी कह्यो की सब-सी आका कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पहेंना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योंकि हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथइ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

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[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāpī.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād^amī-kā dui laḍ^akā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
ap^anā bāp-sū kahyō, ‘arē dādā, ap^anī dhan-daulat-ma jō
his-own father-to it-was-said, ‘O father, our wealth-property-in whatever
mhārō hissō hōy sō mha-ka dai-nhāk.’ Tāwa bāp-na ap^anī
my share may-be that me-to give-away.’ Then the-father-by his-own
dhan-daulat ap^anā bētānā-ka bāt-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
hu-sē ki chhōṭō bēṭō ap^anī sab dhan-daulat līi-na kahī
been-were that the-younger son his-own all property taken-having some
dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days
tēr-kari-na ap^anī dhan-daulat udāi-dī. Aru jāwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
bar^abād hui-gai, tāwa unā mulak-ma baḍō akāl paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rahenāwālā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
ēk-kā ghara jāi-na rahyō. Aru unā ād^amī-na wa-kha ap^anā
one-of in-house gone-having lived. And that man-by him-to his-own
khēt^anā-ma suwar charāṇa-ka bhējyō; tāwa jinā chhil^akā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
khāi-rahya-thā wō chhil^akā khāi-na ap^anō pēt bhar^anū asī
to-eat-used those husks eaten-having his-own belly to-fill such
naubat guj^ari-thī. Aru kōi ād^amī wō-kha kaī na dē.
an-event occurred-had. And any man him-to anything not gives.
Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
wō kahē, ‘mhārā dādā-kā kēt^arā rākhyā-huwā naukar chhē, kī jō
he says, ‘my father-of how-many kept servants are, that who
pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhi-na ghara laī-jāch, aru haũ hyā bhūkō mari-rah-yōch.
tied-having in-house take-away, and I here hungry dying-remained-am.
 Haũ āwa ūthi-na ap^anā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 “dādā, dādā, ma-na Bhag^awān-kā agēdī nī thārā agēdī
“father, father, me-by God-of in-presence and thee-of in-presence
 badō pāp kiyō, jē-kā-sī thārō laḍ^akō kahelāṇa-kī mhārī aw^akāt
great sin was-done, which-of-from thy son being-called-of my worth
 nahī rahī; thārā rākhyā-huwā naukar^anā-ma-sī haũ bhī ēk naukar
not remained; thy kept servants-in-from I also one servant
 chhē, asō samajh.”” Asō kahi-na wō ūthyō nī ap^anā
am, such (you-may-)understand.”” Such said-having he arose and his-own
 bāp-kā pās āyō. Wō dūr-sī āi-rah-yō-thō, ētrā-ma ō-kā bāp-na
father-of near came. He far-from coming-was, when his father-by
 ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daudyō nī
him-to it-was-seen, and him-to compassion came. Then he ran and
 bēṭā-kā galā-ma lip^atyō nī ō-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by
 bāp-sī kahyō, ‘dādā, ma-na Bhag^awān-kā agēdī nī
the-father-to it-was-said, ‘father, me-by God-of in-the-presence and
 thārā agēdī badō pāp kiyō, jē-kā-sī thārō laḍ^akō
of-thee in-the-presence great sin was-done, which-of-from thy son
 kahelāṇa-kī mhārī aw^akāt nahī rahī.’ Etrā-par-bhī bāp-na
being-called-of my worth not remained.’ So-much-on-even the-father-by
 ap^anā naukar^anā-sī kahyō, kī, ‘sab-sī āchhā kap^adā lāi-na
his-own servants-to it-was-said, that, ‘all-than good clothes brought-having
 laḍ^akā-ka pahenāw; aru ō-kā ūg^ali-ma āg^athī ḍālō aru ō-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 ḍāl^aṇa-ku panhainā dēw. Apan majā-ma khāsā pīsā nī
putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar^asā; kyaũ-kī haũ sam^ajhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son
 mari-gayō-hu-sē, pan nahī, phiri-bhī yē jindō chhē; wō kathaī
dead-gone-was, but no, again-even he alive is; he somewhere
 chalyō-gayō-thō, par phiri āi-gayō.’ Asō kahi-na wō chain
gone-away-had, but again returned.’ Thus said-having they merriment
 kar^aṇa lāgyā.
to-do began.

Āwa ō-kō badō bēṭō khēt-ma thō. Wō aw^aṇa lāgyō nī ghar-kā
Now his elder son field-in was. He to-come began and house-of
 pās pahūchyō; tāwa un-na sunyō kī ‘bājyō aru nāch
near reached; then him-by was-heard that ‘music and dancing

chali-rahyačh.' Ō-kā-par-sī un-na ap'nā naukār'nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyačh?'
it-was-called and him-to it-was-asked that, 'this what going-on-is?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahi jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ēṭ'rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thārī sēwā-chāk'rī karūch, kabhi thārā hukam-ka nahi
years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Ēṭ'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachchō tak nahi diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having
 ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father his-own elder
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-ch chhē, nī jō
son-to said, 'son, thou-indeed always me-of near art, and whatever
 mhārī dhan-daulat chhē, sab thārī-ch chhē. Apan sam'jhā-thā kī
my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhī wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he
 kathaī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apan-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāy'jē kī apan-na anand manāw'nū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōnū.
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāḍī.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी काँई जगा भिऊ तो पीणू । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोडो दवडाई-न लीम पास गयो । जहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बळ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी भिऊन काँई मिल । कसी जगा-म जोगी बळ्योज । वो-ती बखत राजा सोना-की मुगट पहेखो-थो । वो-म कली-की वासो होज । ते-का-सू राजा-ख काँई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म वळवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरू-का गळा-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गळा-म साँप वळ्यो-होय वो-ख तू जाई-न रात-म डस । अल्ल्यांग राजा अपणा मङ्गल-म आई-न मुगट उतारी-न बळ्या । तँब राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप वळवी-आया । ये बुरो काम कयो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा ह्यो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍī phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēl^ata-khēl^ata wō-kha pānī-kī tis lāgī. Ū-na ap^anā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pānī kākī jagā mīla tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It^arā-ma wō-kha ēk lim-kō jhād gah^arō najar āyō. Wahā pānī
So-much-in him-to one nīm-of tree dense in-sight came. There water
 hōy^agā asō jānī-na ghōḍō daw^adāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nīm near he-went.
 Whā jāi-na dēkhaj tō ēk sūkhī talāi paḍij na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was^atī-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māg^ana gayō-thō. Rājā-na man-ma kayō kī, 'yahā pānī mīla
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kākī mīla; kasī jagā-ma jōgī baṭhyōj!' Wō-tī bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
 tē-kā-sū rājā-kha kākī samaj nahī paḍī. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā galā-ma wāl^avī-āyō. It^arā-ma ātō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māgī-na chēlō āyō. Chēlā-na ap^anā gurū-kā galā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp wāl^avēlō dēkhī-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 gurū-kā galā-ma sāp wāl^avyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having
 rāt-ma ḍas.' Alyāg rājā ap^anā mahā-ma āi-na mugaṭ
the-night-in bite.' Here the-king his-own palace-in come-having crown

utāri-na bathyā. Tāwa rājā-kha chēt āi kī, 'āpaṇ
put-off-having sat. Then the-king-to consciousness came that, 'I
 jōgī-kā galā-ma marēlō sāp waḷ^avi-āyā; yē burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
 karyō. Paṇ ab jāi-na sāp nikālī-āñ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār kari-na rājā bidā-huyō.
consideration made-having the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

English.	Mārwārī.	Mārwārī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
e	Ēk	Hēk	Ēk, yēk	Ēk
o	Dōy	Bē	Dō	Dō
ree	Tin	Tina	Tin	Tin
ur	Chiyār, chyār	Chāra	Chyār	Chyār
re	Pāch	Pūcha	Pāch	Pāch
. . . .	Chhaw	Chhaw, chha	Chhai	Chhai
ren	Sāt	Satta	Sāt	Sāt
ht	Āṭh	Atṭha	Āṭh	Āṭh
ne	Naw	Naw	Nau	Nau
t	Das	Das	Das	Das
enty	Bis	Bisa	Bis	Bis
y	Pachās	Pachās	Pachās	Pāchās
undred	Sō; Saikārō	Sō	Sau	Sau
. . . .	Hũ, mhũ	Hũ	Maĩ	Maĩ
ne	Mhārō, mārō	Mā-jō	Mhārō	Mērō
e	Mhārō, mārō	Mayālō	Mhārō	Mērō
. . . .	Mhē, mē	Mhē	Mhē	Ham, hamā
s	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
. . . .	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
t	Tũ, thũ	Tũ, tū	Tā	Tā
nee	Thārō	Tā-jō	Thārō	Tērō
e	Thārō	Tayālō	Thārō	Tērō
. . . .	Thē; tamē	Thē	Thē	Tam, tum, tham
ou	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
. . . .	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍi (Nimar).	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sau	13. Hundred.
Hū	Haū	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāṇō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāṇō	Hamārō	Hamārō	19. Our.
Tū	Tū	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thāi	Tam	Tum	23. You.
Thā-kō, thāṇō	Tamārō	Tumhārō	24. Of you.
Thā-kō, thāṇō	Tamārō	Tumhārō	25. Your.

English.	Mārwārī.	Mārwārī (Thali of Jaisalmer).	Jaipurī.	Mēwātī.
one	Ēk	Hāk	Ēk, yōk	Ēk
two	Dōy	Bē	Dō	Dō
three	Tin	Tina	Tin	Tin
four	Chiyār, chyār	Chāra	Chyār	Chyār
five	Pāch	Pūcha	Pāch	Pāch
six	Chhaw	Chhaw, chha	Chhai	Chhai
seven	Sāt	Satta	Sāt	Sāt
eight	Āth	Attha	Āth	Āth
nine	Naw	Naw	Nau	Nau
ten	Das	Das	Das	Das
twenty	Bis	Bisa	Bis	Bis
thirty	Pachās	Pachās	Pachās	Pāchās
hundred	Sō; Saik ^a rō	Sō	Sau	Sau
thousand	Hū, mhū	Hū	Maī	Maī
one thousand	Mhārō, mārō	Mā-jō	Mhārō	Mērō
one thousand	Mhārō, mārō	Mayālō	Mhārō	Mērō
one thousand	Mhē, mē	Mhē	Mhē	Ham, hamā
one thousand	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
one thousand	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
one thousand	Tū, thū	Tū, tū	Tū	Tū
one thousand	Thārō	Tā-jō	Thārō	Tērō
one thousand	Thārō	Tayālō	Thārō	Tērō
one thousand	Thē; tamē	Thē	Thē	Tam, tum, tham
one thousand	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
one thousand	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nimāḍī (Nimar).	English.
Ēk	Ēk.	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sau	13. Hundred.
Hũ	Haũ	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāpō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāpō	Hamārō	Hamārō	19. Our.
Tũ	Tū	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thaĩ	Tam	Tum	23. You.
Thā-kō, thāpō	Tamārō	Tumhārō	24. Of you.
Thā-kō, thāpō	Tamārō	Tumhārō	25. Your.

English.	Mārwārī.	Mārwārī (Thālī of Jaisalmer).	Jaipurī.	Mēwātī.
One	Ēk	Hēk	Ēk, yēk	Ēk
Two	Dōy	Bē	Dō	Dō
Three	Tin	Tina	Tin	Tin
Four	Chiyār, chyār	Chāra	Chyār	Chyār
Five	Pāch	Pācha	Pāch	Pāch
Six	Chhaw	Chhaw, chha	Chhai	Chhai
Seven	Sāt	Satta	Sāt	Sāt
Eight	Āth	Atṭha	Āth	Āth
Nine	Naw	Naw	Nau	Nau
Ten	Das	Das	Das	Das
Twenty	Bis	Bisa	Bis	Bis
Fifty	Pachās	Pachās	Pachās	Pāchās
Hundred	Sō; Saik*ṛō	Sō	Sau	Sau
I	Hũ, mhũ	Hũ	Maĩ	Maĩ
Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
We	Mhē, mē	Mhē	Mhē	Ham, hamā
Of us	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
Our	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
Thou	Tũ, thũ	Tũ, tũ	Tā	Tā
Of thee	Thārō	Tā-jō	Thārō	Tērō
Thine	Thārō	Tayālō	Thārō	Tērō
You	Thē; tamē	Thē	Thē	Tam, tum, tham
Of you	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
Your	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngṛī).	Mālvi (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sau	13. Hundred.
Hũ	Haũ	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhārō, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāpō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāpō	Hamārō	Hamārō	19. Our.
Tũ	Tũ	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thaĩ	Tam	Tum	23. You.
Thā-kō, thāpō	Tamārō	Tumhārō	24. Of you.
Thā-kō, thāpō	Tamārō	Tumhārō	25. Your.

He	Wō, u, uwō	Ō	Wō	Wō, woh
Of him	Un-rō	Uvê-rō	U-kō	Waih-ko
His	Un-rō	Uvê-rō	U-kō	Waih-kō
They	Wē, wai, uwē	Ō	Wai	Wē, wai, waih '
Of them	Unā-rō	Uwā-rō	Wā-kō	Un-kō
Their	Unā-rō	Uwā-rō	Wā-kō	Un-kō
Hand	Hāt	Hath	Hāt	Hāt
Foot	Pag	Pag	Pag	Pāw, pāg
Nose	Nāk	Nak	Nāk	Nāk
Eye	Ākh; nāīn	Ākh	Ākh	Ākhya
Mouth	Mūdō	Mūdō	Mūdō	Mōh
Tooth	Dāt	Ditta	Dāt	Dāt
Ear	Kān	Kan	Kān	Kān
Hair	Kēs; bāl	Kēs	Bāl	Bāl
Head	Māthō	Matthō	Māthō	Sir
Tongue	Jib	Jibh	Jib	Jib
Belly	Pēt	Pēt	Pēt	Pēt
Back	Māūr	Putthi	Maugar	Maugar, pith
Iron	Lō	Lō	Lō	Lōh
Gold	Sonō	Sonō	Sonū	Sonū
Silver	Rūpō	Chādi, rūpō	Chādi	Chādi
Father	Bāp	Bāp	Bāp	Bāp, bābō
Mother	Mā	Mā	Mā	Mā
Brother	Bhāi	Bhāi	Bhāi	Bhāi
Sister	Bāīn	Bēn	Bhaīn	Bāhān
Man	Minakh; ād*mi	Manakh, mānas, ādmi	Mōtyār, minakh, ād*mi	Ād*mi, mard, mōtyār
Woman	Lugāi	Lugāi	Lugāi	Bair*bāni, bir*bāni, lugāi

Ū	Ū	Wō	26. He.
Wapi-kō, -rō; unī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	27. Of him.
Wapi-kō, -rō; unī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	28. His.
Vi	Vi	Wō	29. They.
Wapā-kō, wapā-kō	Un-kō	Un-kō	30. Of them.
Wapā-kō, wapā-kō	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Pag . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūḍō . . . . .	.....	Munḍhō	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kān . . . . .	.....	Kān	38. Ear.
Kēs . . . . .	.....	Bāl	39. Hair.
Māthō . . . . .	.....	Sir	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.
Pēt . . . . .	.....	Pēt	42. Belly.
Piṭh . . . . .	.....	Piṭ, pūṭ	43. Back.
Lōh	Lūwō	Lōhō	44. Iron
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chādi . . . . .	.....	Chādi	46. Silver.
Bāp, bhābhā, pitā	Bāp, dādā, dāy-jī	Bāp, dādā, dādō	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi . . . . .	.....	Bhāi	49. Brother.
Bain, bēn . . . . .	.....	Bahēn	50. Sister.
Ādāmī, manak . . . . .	.....	Ādāmī	51. Man.
Lugāi	Bairā	Awrat	52. Woman.

ife	Jōṛāyat; bahū	Baū	Bhaū, lugāi	Lugāi
child	Ṭābar; bālak	Tabar	Bālak, ṭābar	Bālak
on	Bēṭō, dik ^a rō	Dik ^a rō	Bēṭō	Bēṭō, chhōrō
daughter	Bēṭi, dhiw ^a ri, dik ^a ri	Dik ^a ri	Bēṭi	Bēṭi, chhōri
ave	Gōlō; chākar	Chākar	Bādō	Bādō
cultivator	Kar ^a sō	Hāli	Pal ^a ti	Kisāu, jimīdār
shepherd	Ēvāliyo	Gōwāl, gōri	Guwālyō	Guwāl
god	Īsvar; Rām-jī	Par ^a mēsar, bhag ^a wān	Paṇ ^a mēsar	Rām, Īsur
evil	Rakas	Sētān	Rakas, parēt, bhūt	Bhūt, parēt
an	Sūraj-jī	Sūraj	Suraj	Sūraj
moon	Chandar ^a mā-jī	Chandarmā	Chād	Chād
star	Tārō	Tārā	Tārō	Tārō
ire	Bās ^a dēw	Bāstē	Āg, bāstē, baisāndar	Āg, āgya
water	Jal	Pāni	Pāni	Pāni
house	Ghar	Ghar	Ghar, jag ^ā	Ghar
horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
ow	Gāy	Gāya	Gāy	Gāy
og	Kuttō, giṇḍak	Kuttō	Kūk ^a rō, gaṇḍak, gāḍak ^a rō	Kuttō, kūk ^a rō
at	Minnī	Billi, minnī	Bilāi, balāi, myāñ	Bilāi
cock	Kūk ^a rō	Kukarō	Mur ^a gō	Mur ^a gō
duck	Āḍ	Āḍ	Batak	Batak
ss	Gadhō, purāniyō	Gadō	Ghadō, gadairō	Gadhō, chaupō
amel	Ūṭh, pāgal, tōḍiyō; mayyō; jākhōṛō	Ūṭ	Uṭh	Ūṭ
bird	Pākhērū	Paṅkhī	Chiri, chari	Chiri
to	Jā	Jā	Jā	Jā
at	Jim	Khā	Khā	Khā
it	Bāiṭh	Bais	Baiṭh	Baiṭh

Lugāi, wāi	Baū	Lāḍi, bāy ^a ki	53. Wife.
Bālak, chhōrō . . . . .	.....	Bachchō	54. Child.
Laḍ ^a kō, bēṭō . . . . .	.....	Bēṭō, chhōrō, laḍ ^a kō	55. Son.
Laḍ ^a ki, bēṭi . . . . .	.....	Bēṭi, chhōri, laḍ ^a ki	56. Daughter.
Lōḍō . . . . .	.....	Gulām	57. Slave.
Kar ^a shān	Kir ^a sān	Kisān	58. Cultivator.
Gaḍ ^a ri . . . . .	.....	Gadariyō	59. Shepherd.
Paramēśwar . . . . .	.....	Dēwa	60. God.
Bhūt, jind . . . . .	.....	Bhūt	61. Devil.
Sūraj . . . . .	.....	Sūraj	62. Sun.
Chāḍ . . . . .	.....	Chāḍ	63. Moon.
Tārā . . . . .	.....	Tārō	64. Star.
Wās ^a ji	Bastī	Āg	65. Fire.
Paṇi	Pāni	Pāni	66. Water.
Ghar . . . . .	.....	Ghar	67. House.
Ghōrō . . . . .	.....	Ghōḍō	68. Horse.
Gāy . . . . .	.....	Gāy	69. Cow.
Kuttō, kut ^a rō, tēg ^a ḍō . . . . .	.....	Kuttō, kutrō	70. Dog.
Min ^a ki . . . . .	.....	Billi, mājar	71. Cat.
Kūik-ḍō . . . . .	.....	Kuk ^a ḍō	72. Cock.
Badak . . . . .	.....	Badak	73. Duck.
Gaḍō, rās ^a bō . . . . .	.....	Gadhō	74. Ass.
Ūt . . . . .	.....	Ūt	75. Camel.
Pākhērū . . . . .	.....	Pañchi, pākhērū	76. Bird.
Jā . . . . .	.....	Jā	77. Go.
Khā . . . . .	.....	Khā	78. Eat.
Bēṭh . . . . .	.....	Baṭh	79. Sit.

7. Of fathers . . .	Bāpā-rō . . .	Bāpā-rō . . .	Bāpā-kō . . .	Bāpā-kō . . .
8. To fathers . . .	Bāpā-nāī, -kanāī . . .	Bāpā-nā . . .	Bāpā-nai . . .	Bāpā-nai . . .
9. From fathers . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-tai, -sai . . .
10. A daughter . . .	Bēṭi . . .	Dik ^a ri . . .	Bēṭi . . .	Bēṭi . . .
11. Of a daughter . . .	Bēṭi-rō . . .	Dik ^a ri-rō . . .	Bēṭi-kō . . .	Bēṭi-kō . . .
12. To a daughter . . .	Bēṭi-nāī, -kanāī . . .	Dik ^a ri-nā . . .	Bēṭi-nai . . .	Bēṭi-nai . . .
13. From a daughter . . .	Bēṭi-sū . . .	Dik ^a ri-sū . . .	Bēṭi-sū . . .	Bēṭi-tai, sai . . .
14. Two daughters . . .	Dōy bēṭiyā . . .	Bē dik ^a riyā . . .	Dō bēṭi, dō bēṭiyā . . .	Dō bēṭi . . .
15. Daughters . . .	Bēṭiyā . . .	Dik ^a riyā . . .	Bēṭiyā . . .	Bēṭiyā . . .
16. Of daughters . . .	Bēṭiyā-rō . . .	Dik ^a riyā-rō . . .	Bēṭiyā-kō . . .	Bēṭiyā-kō . . .
17. To daughters . . .	Bēṭiyā-nāī, -kanāī . . .	Dik ^a riyā-nā . . .	Bēṭiyā-nai . . .	Bēṭiyā-nai . . .
18. From daughters . . .	Bēṭiyā-sū . . .	Dik ^a riyā-sū . . .	Bēṭiyā-sū . . .	Bēṭiyā-tai, -sai . . .
19. A good man . . .	Ēk bhalō ād ^a mi . . .	Bhalō māṇas . . .	Ēk chōkhō minakh . . .	Ēk āchhyō ād ^a mi . . .
20. Of a good man . . .	Ēk bhalā ād ^a mi-rō . . .	Bhalō māṇas-rō . . .	Ēk chōkhā minakh-kō . . .	Ēk āchhyā ād ^a mi kō . . .
21. To a good man . . .	Ēk bhalā ād ^a mi-nāī; -kanāī . . .	Bhalō māṇas-nā . . .	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād ^a mi-nai . . .
22. From a good man . . .	Ēk bhalā ād ^a mi-sū . . .	Bhalō māṇas-sū . . .	Ēk chōkhā minakh-sū . . .	Ēk āchhyā ād ^a mi-tai, -sai . . .
23. Two good men . . .	Dōy bhalā ād ^a mi . . .	Bō bhalā māṇas . . .	Dō chōkhā minakh . . .	Dō āchhyā ād ^a mi . . .
24. Good men . . .	Bhalā ād ^a mi . . .	Bhalā māṇas . . .	Chōkhā minakh . . .	Āchhyā ād ^a mi . . .
25. Of good men . . .	Bhalā ād ^a miyā-rō . . .	Bhalā māṇasā-rō . . .	Chōkhā min ^a khā-kō . . .	Āchhyā ād ^a myā-kō . . .
26. To good men . . .	Bhalā ād ^a miyā-nāī; -kanāī . . .	Bhalā māṇasā-nā . . .	Chōkhā min ^a khā-nai . . .	Āchhyā ād ^a myā-nai . . .
27. From good men . . .	Bhalā ād ^a miyā-sū . . .	Bhalā māṇasā-sū . . .	Chōkhā min ^a khā-sū . . .	Āchhyā ād ^a myā-tai, -sai . . .
28. A good woman . . .	Ēk bhalī lugāī . . .	Bhalī lugāī . . .	Ēk chōkhi lugāī . . .	Ēk āchhi bair ^a bānī . . .
29. A bad boy . . .	Ēk bhūḍō chhōrō . . .	Burō chhōk ^a rō . . .	Ēk burō chhōrō . . .	Ēk burō chhōrō . . .
30. Good women . . .	Bhalī lugāiyā . . .	Bhalī lugāiyā . . .	Chōkhi lugāiyā . . .	Āchhi bair ^a bānyā . . .
31. A bad girl . . .	Ēk bhūḍī chhōrī . . .	Burī chhōk ^a ri . . .	Ēk burī chhōrī . . .	Ēk burī chhōrī . . .
32. Good . . .	Bhalō . . .	Bhalō . . .	Chōkhō . . .	Āchhyō, chōkhō . . .
33. Better . . .	Uṭipō . . .	Ghapō bhalō . . .	U-sū chōkhō . . .	Waiḥ-tai āchhyō (better than that).

Bāpā-kō, -rō	Bāp-kō, bāp-hōr-kō	Bāpānā-kō	107. Of fathers.
Bāpā-nē, -kē	Bāp-kī, bāp-hōr-kē	Bāpānā-ka	108. To fathers.
Bāpā-sū, sē, -ū	Bāp-sē, bāp-hōr-sē	Bāpānā-si	109. From fathers.
Ladāki	Bēti	Bēti	110. A daughter.
Ladāki-kō, -rō	Bēti-kō	Bēti-kō	111. Of a daughter.
Ladāki-nē, -kē	Bēti-kē	Bēti-ka	112. To a daughter.
Ladāki-sū, -sē, -ū	Bēti-sē	Bēti-si	113. From a daughter.
Dō ladākyā	Dō bēti, dō bēti-hōrō	Dui bētinā	114. Two daughters.
Ladākyā	Bēti-hōrō, bētyā	Bētinā	115. Daughters.
Ladākyā-kō, -rō	Bēti-hōr-kō	Bētinā-kō	116. Of daughters.
Ladākyā-nē, -kē	Bēti-kē, bēti-hōr-kē	Bētinā-ka	117. To daughters.
Ladākyā-sū, -sē, -ū	Bēti-hōn-sē, bēti hōnō-sē	Bētinā-si	118. From daughters.
Āchhō ādāmi	Achchhō ādāmi	Ēk āchhō ādāmi	119. A good man.
Āchhā ādāmi-kō, -rō	Achchhā ādāmi-kō	Ēk āchhā ādāmi-kō	120. Of a good man.
Āchhā ādāmi-nē, -kē	Achchhā ādāmi-kē	Ēk āchhā ādāmi-ka	121. To a good man.
Āchhā ādāmi-sū, -sē, -ū	Achchhā ādāmi-sē	Ēk āchhā ādāmi-si	122. From a good man.
Dō āchhā ādāmi	Dō achchhā ādāmi	Dui āchhā ādāmi	123. Two good men.
Āchhā ādāmi	Achchhā ādāmi-hōrō	Āchhā ādāminā	124. Good men.
Āchhā ādāmyā-kō, -rō	Achchhā ādāmi-hōr-kō	Āchhā ādāminā-kō	125. Of good men.
Āchhā ādāmyā-nē, -kē	Achchhā ādāmi-hōrō-kē	Āchhā ādāminā-ka	126. To good men.
Āchhā ādāmyā-sū, -sē, -ū	Achchhā ādāmi-hōn-sē	Āchhā ādāminā-si	127. From good men.
Āchhi lugāi	Achchhi bairā	Ēk āchhi awārat	128. A good woman.
Khōdālo ladāko	Burō ohhōrō	Ēk kharāb ladāko	129. A bad boy.
Āchhi lugāyā	Achhi lugāyā, achchhi lugāyā-hōrō, achchhi bairā- hōrō.	Achhi awāratānā	130. Good women.
Khōdāli ladāki	Burī chhōri	Ēk kharāb ladāki	131. A bad girl.
Āchhō	Achchhō	Āchhō	132. Good.
Wanī-sū (<i>than that</i>) āchhō	Ō-sē achchhō	Jādō āchhā	133. Better.

st . . .	Nirāt-āchhō . . .	Mulē bhalō . . .	Sab-sũ chōkhō . . .	Sab-taĩ āchhyō . . .
igh . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
igher . . .	Ghaṇō ũchō, uṇ-sũ ũchō . . .	Ghaṇō ũchō . . .	Ū-sũ ũchō . . .	Waĩh-taĩ ũchō . . .
ighest . . .	Sag ^a lā-sũ ũchō . . .	Mulē ũchō . . .	Sab-sũ ũchō . . .	Sāb-taĩ ũchō . . .
horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
orses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
ares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛyā . . .	Ghōṛyā . . .
bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
bulls . . .	Sād . . .	Bal ^a dhā . . .	Sād, ākal . . .	Bijār . . .
ows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
a dog . . .	Ēk kuttō, ēk giṇḍak . . .	Kuttō . . .	Kūk ^a rō, gāḍak ^a rō . . .	Kuttō . . .
a bitch . . .	Ēk kuttī . . .	Kuttī . . .	Kūk ^a rī, gāḍak ^a rī . . .	Kuttī . . .
Dogs . . .	Kuttā . . .	Kuttā . . .	Kūk ^a rā, gāḍak ^a rā . . .	Kuttā . . .
Bitches . . .	Kutiyā . . .	Kutiyā . . .	Kūk ^a ryā, gāḍak ^a ryā . . .	Kuttiyā . . .
A he goat . . .	Ēk bak ^a rō . . .	Bak ^a rō . . .	Bak ^a rō . . .	Bak ^a rō . . .
A female goat . . .	Ēk bak ^a rī, ēk chhaḷī . . .	Bak ^a rī . . .	Bak ^a rī . . .	Bak ^a rī . . .
Goats . . .	Bak ^a rā . . .	Bak ^a rā . . .	Bak ^a rā-bak ^a rī . . .	Bak ^a rā-bak ^a rī . . .
A male deer . . .	Ēk hiraṇ . . .	Haraṇ . . .	Hiraṇ . . .	Hiraṇ . . .
A female deer . . .	Ēk hir ^a ṇī . . .	Haraṇī . . .	Hir ^a ṇī . . .	Hir ^a ṇī . . .
Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiraṇ . . .	Hiraṇ . . .
I am . . .	Hũ hũ . . .	Hũ āi . . .	Maĩ chhũ . . .	Maĩ hũ . . .
Thou art . . .	Tũ hāi . . .	Tā āi . . .	Tū chhai . . .	Tū hai, hā . . .
He is . . .	Uwō hāi . . .	Ō āi . . .	Wō chhai . . .	Wō hai . . .
We are . . .	Mē hā . . .	Mhē āi . . .	Mhē chhā . . .	Ham hā . . .
You are . . .	Thē hō . . .	Thē āi . . .	Thē chhō . . .	Tam hō . . .

Sab-sũ āchhō	Sab-sē achchhō	Baḍō āchhō	134. Best.
Ūchō	Ūchō	Ūchō	135. High.
Wani-sũ ūchō	Un-sē ūchō	Jadō ūchō	136. Higher.
Sāb-sũ ūchō	Sab-sē ūchō	Baḍō ūchō	137. Highest.
Ghōḍō . . . .	.....	Ghōḍō	138. A horse.
Ghōḍi . . . .	.....	Ghōḍi	139. A mare.
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā	140. Horses.
Ghōḍyā	Ghōḍi-hōnō	Ghōḍinā	141. Mares.
Bēl, baḷad	Sāḍ	Sāḍ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baḷ ^a dyā	Sāḍ-hōrō	Sāḍ ^a nā	144. Bulls.
Gāyā	Gāy-hōn	Gāy ^a nā	145. Cows.
Tēg ^a ḍō	Kut ^a rō	Kutto	146. A dog.
Tēg ^a ḍi	Kutti	Kutti	147. A bitch.
Tēg ^a ḍā	Kut ^a rā-hōrō	Kuttā, kuttānā	148. Dogs.
Tēg ^a dyā	Kut ^a ri-hōrō	Kuttinā	149. Bitches.
Bak ^a rō, khāj ^a rū . . . .	.....	Bak ^a rō	150. A he goat.
Bak ^a ri . . . .	.....	Bak ^a ri	151. A female goat.
Bak ^a ryā	Bak ^a rā-hōnō	Bak ^a rinā	152. Goats.
Haran . . . .	.....	Haran	153. A male deer.
Har ^a ni . . . .	.....	Har ^a ni	154. A female deer.
Haranyā	Hiran ^a -hōrō	Haran ^a nā	155. Deer.
Hũ hũ . . . .	.....	Haũ chhē	156. I am.
Tũ hai, hē . . . .	.....	Tũ chhē	157. Thou art.
Ū hai, hē . . . .	.....	Wō chhē	158. He is.
Mhē hā	Ham hā	Ham āya	159. We are.
Thē hō	Tam hō	Tum chhō	160. You are.

161. They are . . .	Uvê hăi . . .	Ô ăi . . .	Wai chhai . . .	Wai hai . . .
162. I was . . .	Hũ hō . . .	Hũ hătō . . .	Maĩ chhō . . .	Maĩ hō, thō . . .
163. Thou wast . . .	Tũ hō . . .	Tũ hătō . . .	Tũ chhō . . .	Tũ hō, thō . . .
164. He was . . .	Uwō hō . . .	Ô hătō . . .	Wō chhō . . .	Wō hō, thō . . .
165. We were . . .	Mê hā . . .	Mhê hătā . . .	Mhê chhā . . .	Ham hā, thā . . .
166. You were . . .	Thê hā . . .	Thê hătā . . .	Thê chhā . . .	Tam hā, thā . . .
167. They were . . .	Uvê hā . . .	Ô hătā . . .	Wai chhā . . .	Wai hā, thā . . .
168. Be . . .	Hō (imperative) . . .	Hō . . .	Whai . . .	Whā . . .
169. To be . . .	Hũnō . . .	Hōw ^a nō . . .	Whainō . . .	Hōnū . . .
170. Being . . .	Hōtō, hūtō . . .	Hōw ^a tō . . .	Whaitō . . .	Hō-tō . . .
171. Having been . . .	Hūyar . . .	Hōyar . . .	Whair . . .	Hō-kar . . .
172. I may be . . .	Hũ hōũ . . .	Hũ hōwũ . . .	Maĩ hũ . . .	Maĩ hũ . . .
173. I shall be . . .	Hũ hōũlā . . .	Hũ hōis . . .	Maĩ hũ-lō, hōsyũ . . .	Maĩ hũgō . . .
174. I should be . . .	.....	.....	Maĩ hũ . . .	.....
175. Beat . . .	Kūtō . . .	Mār . . .	Pit . . .	Mār . . .
176. To beat . . .	Kūt ^a nō . . .	Mār ^a nō . . .	Pit ^a nō . . .	Mār ^a nū . . .
177. Beating . . .	Kūt ^a tō . . .	Mār ^a tō . . .	Pit ^a tō . . .	Mār ^a tō . . .
178. Having beaten . . .	Kūtār . . .	Mārār . . .	Pitār . . .	Mār-kar . . .
179. I beat . . .	Hũ kūtũ . . .	Hũ mārũ-i . . .	Maĩ pitũ . . .	Maĩ mārũ . . .
180. Thou beatest . . .	Tũ kūtăi . . .	Tũ mārē-i . . .	Tũ pitai . . .	Tũ māră . . .
181. He beats . . .	Ū kūtăi . . .	Ô mārē-i . . .	Wō pitai . . .	Wō māră . . .
182. We beat . . .	Mê kūtă . . .	Mhê mārũ-i . . .	Mhê pită . . .	Ham māră . . .
183. You beat . . .	Thê kūtō . . .	Thê mārō-i . . .	Thê pitō . . .	Tam mārō . . .
184. They beat . . .	Uvê kūtăi . . .	Ô mārũ-i . . .	Wai pitai . . .	Wai mārăi . . .
185. I beat (<i>Past Tense</i>) . . .	Mhai kūtīyō . . .	Mě mārīyō . . .	Maĩ pītyō . . .	Maĩ mārīyō . . .
186. Thou beatest (<i>Past Tense.</i>) . . .	Thăi kūtīyō . . .	Tě mārīyō . . .	Tă pītyō . . .	Tăi mārīyō . . .
187. He beat (<i>Past Tense</i>) . . .	Up kūtīyō . . .	Uvê mārīyō . . .	Wō pītyō . . .	Wăih mārīyō . . .

Vī hai, hē . . . . .	.....	Wō chhē	161. They are.
Hũ thō . . . . .	.....	Haũ thō	162. I was.
Tũ thō . . . . .	.....	Tũ thō	163. Thou wast.
Ũ thō . . . . .	.....	Wō thō	164. He was.
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tum thā	166. You were.
Vī thā	Hō thā	Wō thē	167. They were.
Whō . . . . .	.....	Hō	168. Be.
Vhēpō, vēpō	Hōnō	Hōpū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Hui-nē	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
Hũ waũgā, wũgā	Hōũgō	Haũ hui	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . . .	.....	Mār	175. Beat.
Mār ^a pō, mār ^a wō	Mār ^a nō	Mār ^a nū	176. To beat.
Mār ^a tō . . . . .	.....	Mār ^a tō	177. Beating.
Mārī-nē . . . . .	.....	Mārī-nē	178. Having beaten.
Hũ mārũ . . . . .	.....	Haũ mārũch	179. I beat.
Tũ mārē . . . . .	.....	Tũ mārach, mārēch	180. Thou beatest.
Ũ mārē . . . . .	.....	Wō mārach, mārēch	181. He beats.
Mhē mārā, mārā	Ham mārā, mārā	Ham mārāch	182. We beat.
Thē mārō	Tam mārō	Tum mārōch	183. You beat.
Vī mārē . . . . .	.....	Wō mārach, mārēch	184. They beat.
Mhaĩ mārýō	Mha-nē mārýō	Ma-na mārýō	185. I beat (<i>Past Tense</i>).
Thaĩ mārýō	Tha-nē mārýō	Tũ-na mārýō	186. Thou beatest (<i>Past Tense</i>).
Wapi-ē mārýō	Ō-nē mārýō	Un-na mārýō	187. He beat (<i>Past Tense</i>).

188. We beat (<i>Past Tense</i>) .	Mhē kūṭiyō	Mhā māryō	Mhē pītyō	Ham māryō
189. You beat (<i>Past Tense</i>)	Thē kūṭiyō	Thā māryō	Thē pītyō	Tam māryō
190. They beat (<i>Past Tense</i>)	Uwā kūṭiyō	Uwā māryō	Wai pītyō	Un māryō
191. I am beating	Hū kūṭū-hū	Hū mārā-i	Maī pīṭū-ehhū	Maī mārū-hū
192. I was beating	Hū kūṭāi-hō	Hū mār ^a to-hātō	Maī pītai-cho	Maī mārāi-hō, -thō
193. I had beaten	Mhāi kūṭiyō-hō	Mē māryō-hātō	Maī pītyō-cho	Maī māryō-hō, -thō
194. I may beat	Hū kūṭū	Hū mārā	Maī pīṭū	Maī mārū
195. I shall beat	Hū kūṭū-lā	Hū mārīs	Maī pīṭū-lō, pī ^a syū	Maī mārūgō
196. Thou wilt beat	Tū kūṭāi-lā	Tū mārīs	Tū pītai-lō, pī ^a si	Tū mārāigō
197. He will beat	Uwō kūṭāi-lā	Ō mār ^a sē	Wō pītai-lō, pī ^a si	Wō mārāigō
198. We shall beat	Mhē kūṭā-lā	Mhē mār ^a sā	Mhē pīṭā-lā, pī ^a syā	Ham mārūgā
199. You will beat	Thē kūṭō-lā	Thē mār ^a so	Thē pīṭō-lā, pī ^a syō	Tam mārūgā
200. They will beat	Uvē kūṭāi-lā	Ō mār ^a sē	Wai pītai-lā, pī ^a si	Wai mārūgā
201. I should beat . . . .	.....	.....	Maī pīṭū . . . .	.....
202. I am beaten	Hū kūṭijiyō hū	Hū mārījyō-i	Maī pītyō-ehhū	Maī pītyō-hū
203. I was beaten	Hū kūṭijiyō hō	Hū mārījyō	Maī pītyō-cho	Maī pītyō-hō, -thō
204. I shall be beaten	Hū kūṭiyō jāū-lā	Hū mārīyō jāis	Maī pīṭū-lō	Maī pīṭūgō
205. I go	Hū jāū	Hū jāwā-i	Maī jāū	Maī jāū
206. Thou goest	Tū jāwāi	Tū jāvē-i	Tū jāy	Tū jāy
207. He goes	Uwō jāwāi	Ō jāvē-i	Wō jāy	Wō jāy
208. We go	Mhē jāwā	Mhē jāwā-i	Mhē jāwā	Ham jāh
209. You go	Thē jāwō hō	Thē jāwō-i	Thē jāwō	Tam jāwō
210. They go	Uvē jāwāi	Ō jāvē-i	Wai jāy	Wai jāyāh
211. I went	Hū gayō	Hū gyō, gayō	Maī gayō	Maī gayō
212. Thou wentest	Tū gayō	Tū gyō, gayō	Tū gayō	Tū gayō
213. He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214. We went	Mhē gayā	Mhē gayā	Mhē gayā	Ham gaya

Mhã-ē mārýō . . .	Ham-nē mārýō . . .	Ham-na mārýō . . .	188. We beat (<i>Past Tense</i>).
Thã-ē mārýō . . .	Tam-nē mārýō . . .	Tum-na mārýō . . .	189. You beat (<i>Past Tense</i>).
Wañã-ē mārýō . . .	Un-nē mārýō . . .	Un-na mārýō . . .	190. They beat (<i>Past Tense</i>).
Hũ mārũ-hũ . . .	.....	Haũ mārĩ rahyōch . . .	191. I am beating.
Hũ mār ^a tō-thō . . .	.....	Haũ mārĩ rahyō-thō . . .	192. I was beating.
Mhaĩ mārýō-thō . . .	Mha-nē mārýō-thō . . .	Haũ mārýō-thō . . .	193. I had beaten.
Hũ mārũ . . .	Hũ mārũ . . .	.....	194. I may beat.
Hũ mārũgā . . .	Hũ mārũgō, -gā . . .	Haũ mārĩs . . .	195. I shall beat.
Tũ mārēgā . . .	Tũ mārēgō, -gā . . .	Tũ mārĩs . . .	196. Thou wilt beat.
Ū mārēgā . . .	Ū mārēgō, -gā . . .	Wō mār ^a sē . . .	197. He will beat.
Mhẽ mārãgā . . .	Ham mārãgā . . .	Ham mār ^a sã . . .	198. We shall beat.
Thẽ mārãgā . . .	Tam mārōgā . . .	Tum mār ^a sō . . .	199. You will beat.
Vi mārãgā . . .	Vi mārēgā . . .	Wō mār ^a sē, mār ^a gā . . .	200. They will beat.
... ..	.....	.....	201. I should beat.
Hũ mārýō jāũ-hũ . . .	.....	Ma-ka mārýō . . .	202. I am beaten.
Hũ mārýō gayō . . .	.....	Ma-ka mārýō-thō . . .	203. I was beaten.
Hũ mārýō jāũgā . . .	.....	Haũ mārýō jāĩs . . .	204. I shall be beaten.
Hũ jāwũ . . .	Hũ jāũ . . .	Haũ jāũch . . .	205. I go.
Tũ jāwē, jāy . . .	.....	Tũ jāch, tũjā . . .	206. Thou goest.
Ū jāwē, jāy . . .	.....	Wō jāch . . .	207. He goes.
Mhẽ jāwã . . .	Ham jāwã . . .	Ham jāwãj . . .	208. We go.
Thẽ jāwō . . .	Tam jāwō . . .	Tum jāwōj, tum jāwā . . .	209. You go.
Vi jāvē, jāy . . .	Vi jāvē, jāy . . .	Wō jāj . . .	210. They go.
Hũ gayō . . .	.....	Haũ gayō . . .	211. I went.
Tũ gayō . . .	.....	Tũ gayō . . .	212. Thou wentest.
Ū gayō . . .	.....	Wō gayō . . .	213. He went.
Mhẽ gayā . . .	Ham gayā . . .	Ham gayā . . .	214. We went.

215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwāi gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw ^a tō . . .	Jāw ^a nō . . .	Jatō . . .	Jatō . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Guyō . . .
220. What is your name ? .	Thā ^{rō} nāw kāi hāi ? .	Thā ^{rō} nām ki āi ? .	Thā ^{kō} kāi nāw chhai ?	Thā ^{rō} kē nāw hai ?
221. How old is this horse ?	In ghō ^{rā} -rī ūmar kāi hāi ? .	Ē ghō ^{rō} kittō badō āi ? .	Yō ghō ^{rō} kattōk badō chhai ?	Yō ghō ^{rō} kit ⁿⁱ umar-mai hai ?
222. How far is it from here to Kashmir ?	Athā-sū Kasmir kit ^{ri} bhū hāi ?	Kasmir ithā-sū kitti aghi āi ?	Kas ^{mīr} aiḍā-sū kat ^{rik} dūr chhai ?	Kas ^{mīr} it-tai kit ⁿⁱ -k dūr hai ?
223. How many sons are there in your father's house ?	Thā ^{rāi} bāp-rāi ghar-māi kit ^{rā} bēṭā hāi ?	Thā ^{rē} bāp-rē ghar-mē kittā dek ^{rā} āi ?	Thā ^{kā} bāp-kā ghar-mai kaiyōk bēṭā chhai ?	Thā ^{rā} bāp-kā ghar-mai kit ^{nāk} bēṭā hai ?
224. I have walked a long way to-day.	Mhāi āj ghaṇō pāḍō kiyō .	Āj hū ghaṇi bhaū gayō .	Āj mai nari dūr chālyō-chhai.	Āj mai bhaut dūr chālyō-hū.
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bēṭō un-rī bāi ⁿ par ^{niyō} -hāi.	Uvō-rī bain-sū mā-jē kākā-rē dik ^{rē} -rō biyā huō āi.	Mhārā kākā-kā bēṭā-kō byāw ū-ki bhai ⁿ -sū huyō-chhai.	Mōrā kākā-kā bēṭā-kō byāh wai ^h -ki bāhān-tai huyō-hai.
226. In the house is the saddle of the white horse.	Lilā ghō ^{rā} -rī kāthi ghar-māi parī hāi.	Uvō ghar-mē dhaulē ghō ^{rē} -rō palān āi.	Dhaulā ghō ^{rā} -ki jīd ghar-mai chhai.	Supād ghō ^{rā} -ki jin ghar-mai hai.
227. Put the saddle upon his back.	Un-rāi māṭṭā ūpar kāthi māṇḍ dō.	Uvō-rī puṭhi mātṭhē palān māṇḍō.	Jīd ū-ka māṅ ^{rā} -mālai mēlō.	Jin wai ^h -ki piṭh-pardharō
228. I have beaten his son with many stripes.	Mhāi un-rāi bēṭāi-rāi ghaṇā chāb ^{kiyā} rī-dīvi hāi.	Mē uvō-rē dik ^{rē} -nā ghaṇi sari bēṭi bāi.	Mai ū-ka bēṭā-nai nara kō ^{rā} -sū māryō-chhai.	Mai wai ^h -ko bēṭō bhaut kar ^{rā} -tai māryō-hai.
229. He is grazing cattle on the top of the hill.	Uwō dū ^{gā} -rī chōṭi-ūpar dhāw charāy-rayō-hāi.	Uvō tēk ^{ri} mātṭhē ō dhaṇ charāvō-i.	Wō dū ^{gār} -mālai dhāḍa charāwai-chhai.	Wō pūhār-kai ūpar dhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uwō un rūkh hēṭāi ghō ^{rāi} mātṭhāi chāḍiyō ^{rō} bāiṭhō-hāi.	Ō uvō rūkh-rē hēṭē (sic) ghō ^{rē} mathō (sic) bēṭhō i.	Wō ū rūkh-nichai ēk ghō ^{rā} -mālai chhar rahyō-chhai.	Wō wai ^h rūkh-kai nichai ghō ^{rā} -par baiṭhyō-hai.
231. His brother is taller than his sister.	Un-rō bhāi āp-rī bāi ⁿ -sū gbaṇō ḍigō hāi.	Uwō-rō bhāi uvō-rī bain-sū ḍighō āi.	Ū-kō bhāi ū-ki bhai ⁿ -sū lambō chhai.	Wai ^h -kō bhāi wai ^h -ki bāhān-tai lambō hai.
232. The price of that is two rupees and a half.	Un-rō mōl adāi rupiyā hāi .	Uwō-rō mōl adhāi rupiyā āi	Ū-kō mōl dhāi ripiyā chhai .	Wai ^h -kō mōl dhāi rapaiyā hai.
233. My father lives in that small house.	Mārō bāp un chhōṭāi ghar-māi rāivāi-hāi.	Mā ^{jō} bāp uwō chhōṭē ghar-mō rē-i.	Mhārō bāp ū chhōṭā ghar-mai rahai-chhai.	Mērō bāp wai ^h chhōṭā ghar-mai rahai-hai.
234. Give this rupee to him .	Ō rupiyō un-nāi dē-dēwō .	Ē rupayō uwō-nā dō .	Yō ripiyō ū-nai dyō .	Yō rapaiyō wai ^h -nai dyō .
235. Take those rupees from him.	Uwō rupiyā un kauā-sū lē-lēwō.	Ō rupayā uwō-sū lō .	Ū-sū wai ripiyā lē-lyō .	Wai rapaiyā wai ^h -tai lyō .
236. Beat him well and bind him with ropes.	Un-nāi āchhi tarāi-sū kūṭō nāi un-nāi rāḍ ^{awā} -sū chas ^{kāy} -dēwō.	Uwō-nā bhali tarē-sū mārō aur rāḍnā-sū bandhō.	Ū-nai gairō pīṭō ar jēw ^{rā} -sū bād-dyō.	Wai ^h -nai khūb mārō ar jēw ^{rā} -tai bādō.
237. Draw water from the well.	Bērāi-māy-sū jāi sīchō .	Talē-māh-sū pāpi kadhō .	Kūwā-mai-sū pāpi kadhō .	Kuwa-tai pāpi kadhō .
238. Walk before me .	Mārāi āgāi āgāi hālō .	Mā ^{jē} pūgāi bai .	Mhārāi āgai chāl .	Mērai āgai chāl .
239. Whose boy comes behind you ?	Thārāi lārāi kiṇ-rō chhō ^{rō} āwāi-hāi ?	Thā ^{rē} lārē kō-rō dik ^{rō} āwō-i.	Yā ^{kai} pāchhai kiṇ-kō chhō ^{rō} āwai-chhai ?	Tērai pāchhai kāi ^h -kō chhō ^{rō} āwai-hai ?
240. From whom did you buy that ?	Uwāi thē kiṇ-sū mōl liwī ?	Thā ō kē-kanā mōl liyō .	Thō wō kiṇ-kanai-sū mōl liyō ?	Tam wō kit-tai mōl liyō ?
241. From a shopkeeper of the village.	Gāw-rāi hāṭ-wāi ^{lāi} kanā-sū .	Hēkē gāw-rē hāṭ-bāniyō-sū	Gāw-kā ēk dukandār-kanai-sū.	Gāw kā ēk hāṭ-wāi ^{lāi} -tai

¹ Feminine to agree with *chāi* or *bāi*, understood.

Thē gayā	Tam gayā	Tum gayā	215. You went.
Vi gayā	Vi gayā	Wō gayā	216. They went.
Jā . . . . .	.....	Jā	217. Go.
Jāto . . . . .	.....	Jāto	218. Going.
Gayō . . . . .	.....	Gayō	219. Gone.
Thārō nām kãĩ ?	Tamārō nām kãĩ ?	Tumhārō nām kãĩ chhē ?	220. What is your name ?
Anī ghōḍā-kī umar kãĩ ?	Inā ghōḍā-kī umar kãĩ ?	Inā ghōḍā-kī kēt*ri umar chhē ?	221. How old is this horse ?
Hyā-sū Kāsmīr kit*ri-k dūr hai ?	Yā-sē Kāsmīr kittī dūr hai ?	Yāhā-sī Kāsmīr kēt*rō dūr chhē ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē waṭhē kit*rā laḍākā hai ?	Thārā bāp-kā ghar-mē kit*rā laḍākā hē ?	Thārā bāp-kā ghar-ma kēt*rā chhōrā chhē ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nē āyō.	Hū āj bhōt dūr chālyō	Āj haū dūr-tak chālyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-ē waṇī-kī bēn-sē byāw karyō.	Mhārā kākā-kā bēṭā-nē ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sāḍī huīch.	225. The son of my uncle is married to his sister.
Ghar-mē dhōḷā ghōḍā-kō khōgīr hai. . . . .	.....	Saphēt ghōḍā-kō khōgīr ghar-ma chhē.	226. In the house is the saddle of the white horse.
Waṇī-kē piṭh-par khōgīr mēḷō.	Ō-kī piṭh-par khōgīr dhar	Ōkā pūṭ-par khōgīr kas	227. Put the saddle upon his back.
Mhaī waṇī-kā laḍākā-nē ghaṇā kōrādā māryā.	Mha-nē ō-kā chhōrā-kē bhōt chāpākya māryā.	Ma-na ō-kā chhōrā-ka bahut-sā sapāṭā māryā.	228. I have beaten his son with many stripes.
Ū waṇī tēk*ri-kā māthā-par ḍhāḍhā charāvē-hai.	Ū tēk*ḍī-kā māthā-par ḍhōr charāvē-hē.	Wō baiḍī-kā māthā-par ḍhōr charāī-rah-yōch.	229. He is grazing cattle on the top of the hill.
Waṇī jhāḍ-kē nichē ū ghōḍā-par bēṭhē-hai.	Ū unā jhāḍ-kē nichē ghōḍā-par bēṭhē-hē.	Wō unā jhāḍ-kā nīcha ghōḍā-par baṭhī-rah-yōch.	230. He is sitting on a horse under that tree.
Waṇī-kō bhāī waṇī-kī bēn-sū ūchō hai.	Ō-kō bhāī ō-kī bēn-sē ūchō hē.	Ō-kō bhāī ō-kā bahēn-sī ūchō chhē.	231. His brother is taller than his sister.
Waṇī-kō mōl aḍī rūpyā hai	Ō-kī kimat aḍāī rūpyā hē	Ō-kī kimat aḍhāī rūpyā chhē.	232. The price of that is two rupees and a half.
Waṇī chhōṭā ghar-mē mhārō pitā rē-hai.	Mhārō bāp unā chhōṭā ghar-mē rē-hē.	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō rūpyō waṇī-nē dē	Ō-kē yō rūpyō dē	Yē rūpyō ō-kha dē	234. Give this rupee to him.
Vi rūpyā waṇī-pās-sū lē	Vi rūpyā ō-kē-pās-sē lē	Wō rūpyā ō-kā-sī la	235. Take those rupees from him.
Waṇī-nē khūb mārō nē rāsā-sū bādhō.	Ō-kē khūb mār aur ō-kē rāsī-sē bādh.	Ō-ka āchhi tarah-sī mār aru ō-ka rāsī-sū bādh.	236. Beat him well and bind him with ropes.
Waṇī kūḍī-mē-sū pāṇī kāḍō	Kūḍī-mē-sē pāṇī nikāl	Kuṡā-ma-sū pāṇī khaich	237. Draw water from the well.
Mhārē agāḍī chāl	Mhārē agāḍī chāl	Mhārā sāma chāl	238. Walk before me.
Kaṇī-kō laḍākō thārē pāchhē-sū āvē-hai ?	Tamārē pāchhē kē-kō chhōrō āvē-hē ?	Thārā pāchha kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā-ē kaṇī-kanē-sū mōl lido ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-sī tū-na mōl liyō ?	240. From whom did you buy that ?
Waṇī gāw-kā ḍukāṇḍār-kanē-sū.	Unā gām-kā ēk ḍukāṇḍār-pās-sē.	Gāw-kā wanyā-sī	241. From a shopkeeper of the village.



Map

ILLUSTRATING THE AREA IN WHICH
THE GUJARATĪ LANGUAGE
IS SPOKEN.

Scale 1 Inch = 64 Miles.

Direction
Bar

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500) ; contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians ; the pursued Pārsis and the pursuing Arabs (A.D. 600—800) ; hordes of Sanganian pirates (A.D. 900—1200) ; Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300) ; Portuguese and rival Turks (A.D. 1500—1600) ; Arabs and Persian Gulf pirates (A.D. 1600—1700) ; African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800) ; Armenian, Dutch, and French traders (A.D. 1600—1750) ; and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500) ; the Gurjaras (A.D. 400—600) ; the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900) ; wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500) ; and the later Jādējās and Kāthīs (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmāns ; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300) ; the half-Scythian Kshatrapas (B.C. 100—A.D. 300) ; the Guptas (A.D. 320) ; the Gurjaras (A.D. 400—600) ; the Mughuls (A.D. 1530) ; the Marāṭhās (A.D. 1660—1760) ; and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the lan-

Linguistic Boundaries.

guage is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvalī Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX, Part III.

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Surat Agency	56,000
TOTAL	9,313,459

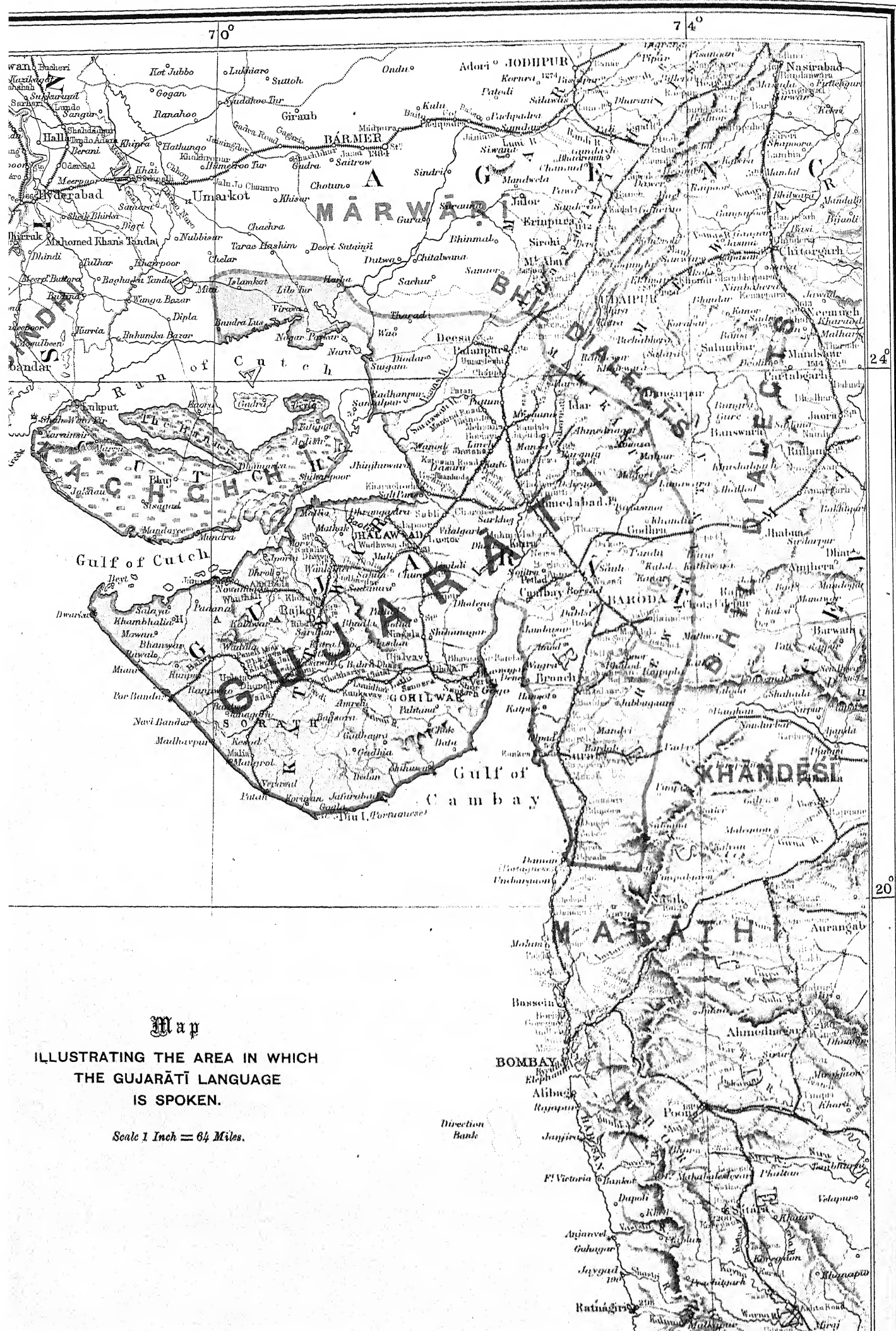
Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

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To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz.—

Kākari	122
Tārimūki or Ghisādi	1,669
TOTAL	1,791



Map

ILLUSTRATING THE AREA IN WHICH
THE GUJARATI LANGUAGE
IS SPOKEN.

Scale 1 Inch = 64 Miles.

Direction
Bank

GUJARĀTĪ.

The word 'Gujarātī' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken.

It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat' is derived from the Sanskrit Gurjaratrā,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Anahilawāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The Gurjaras.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jaṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jaṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarātī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujjarattā; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part i., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvānīlal Indrajī, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gujjara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsīs and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsī and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāthīs (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmāns; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marāthās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the lan-

Linguistic Boundaries.

guage is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Kan of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāthī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāthās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhīl tribes. These Bhīls have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhīl.² Further east beyond the Bhīls lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhīl dialects may be considered as linking them together.

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To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz.—

Kākari	122
Tārimūki or Ghisādi	1,669
TOTAL	1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhman, or Charōtarī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages.

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṃśa. This was the Apabhraṃśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmaṇs form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhraṃśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṃśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

The Gujarātī synthetic genitive and dative.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-kā* and *ghōrē-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalaṭi*, he goes, becomes *chalaṭi* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmaṣṣa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaū*, and *tanau*. The Hindōstānī *ghōrē-kā* is derived from the Apabhraṃśa *ghōḍai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōḍaa-kara*, through an intermediate form *ghōḍaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōrā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakarau*, and the elision of the *k* shows that *ghōḍaakarau* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa-tanau*, through *ghōḍaanau*. Here again the elision of the *t* shows that *tanau* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōḍā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujar at was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindi *makḥhan*, butter, is *mākḥan* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīś* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated; Hindōstānī *laundī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ō*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigar^anā*; Gujarātī *bugaḍ^awũ*, to be spoilt; Hindōstānī *likḥ^anā*, Gujarātī *lakḥ^awũ*, to write; Hindōstānī *mil^anā*, Gujarātī *maḷ^awũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ō*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārēs* for *mārīś*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *māṇas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

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¹ Exactly the reverse tendency is observable in Pañjābī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

The Gujarātī synthetic genitive and dative.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrā-kā* and *ghōrā-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassu tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaū*, and *tanauū*. The Hindōstānī *ghōrē-kā* is derived from the Apabhraṃśa *ghōḍai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōḍaa-kara*, through an intermediate form *ghōḍaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōḍā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakarauū*, and the elision of the *k* shows that *ghōḍaakarauū* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa-tanauū*, through *ghōḍaanauū*. Here again the elision of the *t* shows that *tanauū* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōḍā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rājputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindī *makḥhan*, butter, is *mākhan* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated; Hindōstānī *laundī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ō*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigar^anā*; Gujarātī *bugaḍ^awũ*, to be spoilt; Hindōstānī *likḥ^anā*, Gujarātī *lakḥ^awũ*, to write; Hindōstānī *mil^anā*, Gujarātī *maḷ^awũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakhū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ō*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārēs* for *mārīs*, I shall strike.

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¹ Exactly the reverse tendency is observable in Pañjābī.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvvyō*, are pronounced *āivvyō*, *lāivvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip^awũ* or *piṭ^awũ*, to beat; so *kharāvēs* for *khawārēs*, I will give to eat; *dēt^awā* for *dēw^atā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk^arō* (masc.), a boy; *chhōk^arī* (fem.), a girl; *chhōk^arũ* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍũ* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk^aḍō*, a cock; *bilāḍī*, a cat; *gadhdēḍũ*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Pan-jābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh^wū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *āḷ*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhāḷ^wū*, to cause to see; *karāw^wū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēṇē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṛā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēṇē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction

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of printing were, as in the case of other Indo-Aryan Vernaculars, in verse.

The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Viṣṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Prītam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāwatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarātī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'¹ The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amará	Pitá
Cælo	in	qui es	noster	Pater
Tumára	namā	púsa-karwáne		
	tuum	nomen	sanctificetur	
Tumára	ratschia	áwé		
	tuum	regnum	veniat	
Tumára	mán	paramandaló	kewun	karótzó jewutzé bumimá karó.
	tua	voluntas	cælo in	sicut fit ita terra in fiat.

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

I.—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT.—

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¹ *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

² Vol. i, p. 198. Published 1806.

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- KABRAJI, MRS. P. J. (née PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhman, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājanī script in Upper India, and in Gujarat it is known as *Vāṇiā* or *Ṣarrāfi* (from *Vāṇiō*, a shop-keeper, and *Ṣarrāfi*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows :—

VOWELS, ETC.

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ऋ ṛi, ऐ e, औ ai, ओ ō, औ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa.
च cha,	छ chha,	ज ja,	झ jh,	ञ ña.
ट ṭa,	ठ ṭha,	ड ḍa,	ढ ḍh,	ण ṇa.
त ta,	थ tha,	द da,	ध dha,	न na.
प pa,	फ or ॡ pha,	ब ba,	भ bha,	म ma.
य ya,	र ra,	ल la,	व wa or va.	
श śa,	ष sha,	स sa,	ह ha,	ळ ḷa.

It will be noted that Gujarātī has a cerebral *ḷa*.

The following examples show the employment of non-initial vowels :—

आ bā,	बि bi,	बि bī,	बु bu,	बू bū,	ब्रि bṛi.
ऐ be,	बै bai,	बो bō,	बाу bau,		

The following are more or less irregular,—

र ru or rū, also ॠ ru,	ॡ rū,			
जā (hardly irregular),	जि jī,	जु ju,	जू jū,	
दri,	ॡ śri, and	हri.		

For some of these regular forms are also used. Thus, ॡ śri, ॠ ru.

The following are examples of compound consonants :—

क्ष ksha,	ज्ञ jña,	कन kna,	गवा gwa.
तता tta,	त्रा tra,	तवा twa,	पता pta.
स्ता sta,	द्वा dva,	द्या dya,	
दधा ddha,	श्चा ścha,	श्वा śwa,	
ॡ (or, better, ॡ) ṭṭha (ṭṭha),	ह्या hya,	ध्या dhya.	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form ^ˆ. Thus, ^ˆ, *r̥ha*. When it is not the first member of a compound, it takes the form -. Thus, ^ˆ *grya*, ^ˆ, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ī* is often written for *i* and *u* for

Pronunciation.

ū. *Ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter *ṛ* is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ś* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of

Grammar.

Gujarātī Grammar will enable the reader to understand the specimens.

GUJARATĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus :—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōk^arō</i> , a boy	<i>chhōk^arī</i> , a girl	<i>chhōk^arū</i> , a child.
Obl.	<i>chhōk^arā</i>	<i>chhōk^arī</i>	<i>chhōk^arā</i> .
Ag.-Loc.	<i>chhōk^arē</i> , <i>chhōk^arāē</i> , by or in a boy	<i>chhōk^arīē</i> , by or in a girl	<i>chhōk^arē</i> , <i>chhōk^arāē</i> , by or in a child.
Plur. Nom.	<i>chhōk^arā</i> , <i>chhōk^arāō</i> , boys	<i>chhōk^arīō</i> , girls	<i>chhōk^arāē</i> , <i>chhōk^arāō</i> , children.
Obl.	<i>chhōk^arā</i> , <i>chhōk^arāō</i>	<i>chhōk^arīō</i>	<i>chhōk^arāē</i> , <i>chhōk^arāō</i> .
Ag.-Loc.	<i>chhōk^arāē</i> , <i>chhōk^arāōē</i> , by or in boys	<i>chhōk^arīōē</i> , by or in girls	<i>chhōk^arāē</i> , <i>chhōk^arāōē</i> , by or in children.

B.—Other nouns. *Bālak*, a child (nom. and obl. sing.); *bālakē*, by or in a child; *bālakō* (nom. and obl. plur.); *bālakōē*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk^arānē*, to a boy; *chhōk^arā-thī*, from a boy; *chhōk^arānō*, of a boy; *chhōk^arē* or *chhōk^arā-mā*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk^arānō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk^arā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk^arō*, a good boy; *sārā chhōk^arānē*, to the good boy; *sārī chhōrīō*, good girls; *sārū chhōk^arū*, a good child; *sārā chhōk^arānē*, to good children; *bījē dahāḍē*, on the second day; *ēnā* (not *ēnē*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōḍū*, larger than the head; or, as in *Mārwarī*, with *kar^atā*, with the obl. gen.; thus, *dar^avājānā kar^atā ūchū*, higher than the door. Generally *nā* is omitted. *Sahu-thī mōḍū* or *sahu kar^atā mōḍū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension :—

First Person.

	Singular.				Plural.		
Base.	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj^anē</i>	<i>am^anē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

Second Person.

	Singular.				Plural.		
Base.	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tamō</i> .
Acc.-Dat.	...	...	...	...	...	...	...

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *tam*, *am-thī* and *tam-thī* are rarely used. *Amē* and *tamē*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *aḥmē*, *taḥmē*, *māḥrō*, *tāḥrō*.

The pronoun of the first person plural, *āp^{nē}* is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpan^{nē}*; agent, *āp^{nē}-thī*; gen. *āp^{nō}* (poetical, *āp^ḥḍō*); loc. *āp^{nē}-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp^{nō}*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēṇē*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēḍō*, obl. *tēḍō*, *tem*, or (in abl. and loc.) *tem^{nā}*. In the agent *tēṇē*, and in the acc.-dat. *tēṇinē* may be used in the fem. sing. About Surat, *tēwan* is used as a plural of respect. Pārsis often use *tēwan* for 'he' and *tēni* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pēlō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self; agent, *pōtē*; gen. *pōtānō*; obl. base, *pōtā*. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and rarely to represent the second person. But we have often phrases like *kū pōtē chālyō*, I went myself.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōṇ*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kōṇā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēḥ*. The agent is *kōṇē* or *kēṇē*. (2) *Śō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>śō</i>	<i>śī</i>	<i>śū</i>	<i>śā</i>	<i>śī</i>	<i>śā</i>
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting.
Agent	<i>śē</i>	wanting	<i>śēṇē</i> (rare)	wanting	wanting	wanting.
Abl.	<i>śā-thī</i>	wanting	<i>śā-thī</i>	<i>śā-thī</i>	wanting	<i>śā-thī</i> .
Gen.	<i>śānō</i>	wanting	<i>śānō</i>	<i>śānō</i>	wanting	<i>śānō</i> .
Loc.	<i>śā-mā</i>	wanting	<i>śā-mā</i>	<i>śā-mā</i>	wanting	<i>śā-mā</i> .

The defective parts are supplied by *kōṇ*.

The Indefinite pronouns are *kōi* (m. and f.), anyone, some one, and *kāi* or *kāī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kōi-ēk*, some one; *kāik*, *kāiēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ā</i> , <i>ē</i> , this.	<i>tē</i> , that.	<i>jē</i> , who.	<i>kōṇ</i> , who?
Quality	<i>āwō</i> , <i>ēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kēwō</i> , like what?
Size	<i>āwⁿḍō</i> , <i>ēwⁿḍō</i> , this size	<i>tēwⁿḍō</i> , so large	<i>jēwⁿḍō</i> , as large	<i>kēwⁿḍō</i> , how large?
Quantity	<i>āṭⁿlō</i> , <i>ēṭⁿlō</i> , this many or much.	<i>tēṭⁿlō</i> , that many or much	<i>jēṭⁿlō</i> , as many or much	<i>kēṭⁿlō</i> , how many or much?
Manner	<i>ām</i> , <i>em</i> , thus	<i>tem</i> , so	<i>jem</i> , as	<i>kem</i> , how? why?
Place	<i>ahiyā</i> , <i>ahī</i> , <i>hyā</i> , here	<i>tyā</i> , there	<i>jyā</i> , where	<i>kyā</i> , where?
Time	<i>atyārē</i> , now	<i>tyārē</i> , then	<i>jyārē</i> , when	<i>kyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āḥwō*, *tēḥwō*, *jēḥwō*; similarly in *tyāḥ*, *jyāḥ*, *tyāḥrē*, *jyāḥrē*, *kyāḥrē*, and in words like *tēḥwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

	Sing.	Plur.		Sing.		Plur.	
1	<i>chhū</i>	<i>chhīē</i> (vulgar <i>chhāinā</i>)	Masc.	Fem.	Neut.	Masc.	Fem.
							Neut.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēṇē rāṇinē mūkī* (not *mūkyū*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār^awū*, obl. *mār^awā*, to strike.

Present participle, *mār^atō*, striking.

Past „ *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.

Future „ *mār^awānō* (gen. of infin.), about to strike.

Conjunctive „ *mārī*, *mārīnē*, having struck.

Present Gerund, *mār^atā*, on striking.

Past „ *māryā*, on having struck.

Noun of Agency, *mār^anārō* (declinable), *mār^anār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
	Sing.	Plur.	Standard.		Pārsī.		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mārū</i>	<i>mārīē</i>	<i>mārīs</i>	<i>mārīsū</i>	<i>māras</i>	<i>mār^asu</i>	<i>mārū-chhū</i>	<i>mārīē-chhīē</i>
2	<i>mārē</i>	<i>mārō</i>	<i>mār^asē</i>	<i>mār^asō</i>	<i>mār^asē</i>	<i>mār^asō</i>	<i>mārē-chhē</i>	<i>mārō-chhō</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mārē-chhē</i>	<i>mārē-chhē</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^ajē*, plur. *mār^ajō*; precativ (2nd and 3rd persons), *mārō*.

(c) Participial tenses.

Transitive verb.

hū mār^atō, I used to strike.

(jō) *hū mārat*, (if) I had struck.

hū mār^atō-hatō, I was striking.

(jō) *hū mār^atō-hōū*, (if) I may be striking.

(jō) *hū mār^atō-hōt*, (if) I had been striking.

mē māryō (or *mārēlō*), I struck (him).

mē māryō-chhē, I have struck (him).

mē māryō-hatō, I had struck (him).

(jō) *mē māryō-hōy*, (if) I may have struck (him).

(jō) *mē māryō-hōt*, (if) I had struck (him).

hū mār^awānō-chhū, I am about to strike.

hū mār^awānō-hatō, I was about to strike.

(jō) *hū mār^awānō-hōū*, (if) I be about to strike.

(jō) *hū mār^awānō-hōt*, (if) I had been about to strike.

Intransitive verb.

hū chāl^atō, I used to go.

(jō) *hū chālat*, (if) I had gone.

hū chāl^atō-hatō, I was going.

(jō) *hū chāl^atō-hōū*, (if) I may be going.

(jō) *hū chāl^atō-hōt*, (if) I had been going.

hū chālyō (or *chālēlō*), I went.

hū chālyō-chhū, I have gone.

hū chālyō-hatō, I had gone.

(jō) *hū chālyō-hōū*, (if) I may have gone.

(jō) *hū chālyō-hōt*, (if) I had gone.

hū chāl^awānō-chhū, I am about to go.

hū chāl^awānō-hatō, I was about to go.

(jō) *hū chāl^awānō-hōū*, (if) I be about to go.

(jō) *hū chāl^awānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thawū*, to become. Pres. sg. (1) *thāū*, (2, 3) *thāy*; pl. (1) *thāē*, (2) *thāō*, (3) *thāy*. Future, (1) *thāē*, (2) *thāē*, and so on; conj. part. *thāinē*. The stem is *tha* before *i*, *ē*, or a consonant. Otherwise it is *thā*. Note, however, *thāēlō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.

(3) *Jōē*, it is necessary (defective impersonal); fut. *jōīsē*; past subj. (jō) *jōiat*; pres. part. *jōitō*. *Mārē ā chōp^aqē jōiē*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dēwū*, to give, *kēwū*, *kehēwū*, or *kahēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *kehē* or *kahē*, and *rehē* or *rahē*. So, conjunctive participle *kahinē*, *lainē*, *dainē*; fut. *laiē*, and so on.

(5) Verbs with roots in *z*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwū*, to see; *juē*, he sees; *juō*, you see. But *jōēlō*, because the *-ē* is not a complete termination. *Hōwū*, to be, and *kahōwū*, to be rotten, make *hōy* and *kahōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ś* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes^awū*, to sit; *beśinē*, having sat: *vas^awū*, to dwell; past part. *vaśyō*.

(8) Irregular past participles.

Bes^awū, to sit, past part. *beṭhō*, *beṭhēlō*.

Dēkh^awū, to see, „ „ *dēṭhō*, *dēṭhēlō*.

Nās^awū (*nāḥs^awū*), to flee, „ „ *nāṭhō*, *nāṭhēlō*.

Pes^awū, to enter. „ „ *vetḥō*, *vetḥēlō*.

<i>Piwũ</i> , to drink,	past part.	<i>pīdhō, pīdhēlō</i> .
<i>Hōwũ</i> , to be,	" "	<i>hātō, hōēlō</i> (regular).
<i>Suwũ</i> , to sleep,	" "	<i>sutō, sutēlō</i> .
<i>Mar^wũ</i> , to die,	" "	<i>muō, muēlō</i> or <i>marēlō</i> .
<i>Jawũ</i> , to go,	" "	<i>gayō, gaēlō</i> .
<i>Kahōwũ</i> , to be rotten,	" "	<i>kahōyō, kahēlō</i> .
<i>Kehēwũ</i> , or <i>kahewũ</i> , to say,	" "	<i>kahyō, kahēlō</i> .
<i>Rehēwũ</i> or <i>rahēwũ</i> , to remain,	" "	<i>rahyō, rahēlō</i> .
<i>Nipaj^wũ</i> , to be produced,	" "	<i>nipajyō</i> or <i>nipanyō</i> .
<i>Upaj^wũ</i> , to be produced,	" "	<i>upajyō</i> or <i>upanyō</i> .

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādhā*) *karē-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *ṇō* (*ṇī, ṇū*) instead of *yō* (*ī, yū*). Thus, *bharāṇō* (or *bharāyō*), was filled; *marāṇō*, was killed; *chhapāṇō*, was printed. So, also, *dīṭhāṇō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh^wũ*, to write; *lakhāwũ*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *wāpar^wũ*, to use, passive *wap^rāwũ*; *gāwũ*, to sing, passive *gawāwũ*; *āw^wũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindi. Thus, *tē mār^yō gayō*, he was struck.

Another is formed with *āw^wũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mā āw^sē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyū*, this work was done by the king.

Causal Verbs. These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakh^wũ</i> , to write,	<i>lakhāw^wũ</i> , to cause to write.
<i>dēkh^wũ</i> , to see,	<i>dēkhāḍ^wũ</i> , to cause to see.
<i>sābhal^wũ</i> , to hear,	<i>sābh^wlāw^wũ</i> , to cause to hear.
Sometimes the added syllable is <i>aw</i> . Thus, <i>chhōḍ^wũ</i> , to release, <i>chhōḍaw^wũ</i> or <i>chhōḍāw^wũ</i> , to cause to release.	

Irregular are—

<i>bhal^wũ</i> , to be mixed,	<i>bhēlaw^wũ</i> , to mix.
<i>phan^wũ</i> , to be turned,	<i>phēraw^wũ</i> , to turn.
<i>mal^wũ</i> , to be met,	<i>mēl^wũ</i> , to mingle.
<i>pīwũ</i> , to drink,	<i>pāwũ</i> , to give to drink.
<i>mar^wũ</i> , to die,	<i>mār^wũ</i> , to strike, kill.
<i>thar^wũ</i> , to be fixed,	<i>thēraw^wũ</i> , or <i>tharāw^wũ</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khaw^wḍāw^wũ*, to cause to eat; *tap^wāw^wũ*, to cause to be warm; *tapāwāwũ*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nākh^wũ*, to strike down, kill.

Potentials,—*lakhī sak^wũ*, to be able to write.

lakhī sakāwũ, to be able to be written.

Completives,—*lakhī chuḥ^wũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar^wũ*, to speak frequently.

khāyā (or *khāyā*) *kar^wũ*, to eat frequently.

jayā (or *jayā*) *kar^wũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āw^wũ*, or *rahēwũ*.

Continuatives,—*bōl^tō rahēwũ*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sipākhōnē bhūkhē mar^wũ paḍ^sē*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*jawā* (oblique) *dēwũ*, to allow to go.

Inceptives,—*kar^wā lāg^wũ*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bīhō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na bīhō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nāhi*.

Questions which do not contain an interrogative pronoun are generally indicated by *sū*, what? Thus, *sū tamē jāō-chhō*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamē-j*, you indeed; *ēka-j*, only one. It corresponds to the Marāṭhī *-ch*.

GUJARĀTĪ GRAMMAR.

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

- eḍ* (*eḥḍ*), stocks, fetters.
eḍī, lazy.
em, thus.
eru, a snake.
ewā (*eḥwā*), habit, custom.
elē, in vain.
keḍ, the waist.
keḍiyū, a jacket.
keṇigam, whither ?
kem, how ?
ker, *kerā*, a certain wild fruit.
ker^aḍō, a *ker*-tree.
ker^abō, a kind of dance.
kerī, a mango.
keḷ or *kaḷ*, sharp pain, but *kāl*, a plantain.
khe, consumption.
khen, a hindrance.
kheḷ, paste, starch.
geḷī, secret, hidden.
geḷ, indulgence.
ghen, drowsiness.
gher, in a house.
gherū, deep-coloured.
ghelū, mad, foolish.
che or *cheḥ*, a funeral pyre.
chen, a muskrat.
chen (*cheḥn*), rest, repose.
cheḷ, itching.
chhe, he is.
jejewantī, a certain metre.
jeṇigam, whither ?
jem, how.
jher, poison.
ṭel (*ṭeḥl*), prying.
ḍhel, a peahen.
tem, so.
deṇ, a debt.
dhen, a woman in her first pregnancy.
dhen, a cow.
neṇ, an eye.
nem, intention.
nemī (*neḥmī*) or *nehemī*, always.
neḷ, a narrow lane.
pejan, an anklet.
peṭhū, entered.
peṭhē, like to.
pēḍō, a kind of sweetmeat.
peṇī, a frying pan.
peṇḍō, a blow with the clenched fist.
peḍ, confusion.
per, a method.
peḷ (*peḥl*), beginning.
pes^awū, to enter.
prem-kōr, a woman passionately fond of her lover, but
prēm, love.
phen, a snake's hood.
phel, pretence.
phel^awū, to be spread.
phes^alō, a decision.
be, two.
bechārck, about two or four.
beṭhak, a seat.
ben (*beḥn*), a sister.
berū (*beḥrū*), deaf.
beḷ, a bull.
bes^awū, to sit.
bhe or *bhō*, fear.
bheṇū, an earthen cooking pot.
bheraw, a certain musical mode, a form of Śiva.
meḍak, a frog.
meḍhō, a ram.
meḍī, a certain plant (*Lawsonia inermis*).
medō, fine wheaten flower.
menā, a jay, a *mainā*.
memān (*meḥmān*), a guest.
mer, interjection, be off !
mel, dirt, filth.
meḷē, spontaneously.
reṇ, night.
renu, dust.
le (*leḥ*) or *lhe*, inclination, propensity.
lekō (*leḥkō*), motion, gait.
leṇ (*leḥn*), dues, debts due.
ler (*leḥr*), a wave.
leḷin (*leḥlīn*), intent upon.
leḷō, a trowel.
lewū (*leḥwū*), to reflect, think (but *lēwū*, to take).
ve (*veḥ*), a hole.
veṇ, voice, word.
venā, a lute.
venī, a wooden bar fitted against a door.
venū, a water cart.
ver, enmity.
verāg, absence of worldly affection.
verāḍī, name of a certain musical mode.
vere, with, along with.
seṇ, wise, discreet.
seher, a city.
sej (*seḥj*), a little.
seṇ, hemp.
seniyū, hemp-cloth.
seḷ, taking the air, a walk.
sewū (*seḥwū*), to bear, endure.
heḍ, stocks, fetters, cf. *eḍ*.
hewā, practice, habit, cf. *ewā*.

GUJARATĪ GRAMMAR.

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ōg^alō, half-boiled rice.
ōgal^awū, to ooze.
ōgāl, that which is spit out after chewing a thing.
ōchar, a voucher, a document (a corruption of 'voucher').
ōchar^awū, to utter, speak.
ōchintū, unexpectedly.
ōchchhav, holiday.
ōchhād, a sheet, coverlet.
ōjhat, a slap.
ōjhal, a curtain, a veil.
ōthū, a shadow.
ōdāwū, to desire.
ōtal^awū, to forget.
ōthār, a nightmare.
ōdhān, pregnancy.
ōdhār, rescue, salvation.
ōr, another. See *ōhr* in App. III.
ōr^atō, joy, fruition.
ōr^amāi, a step-brother.
ōriyō, joy, fruition, relief.
ōl, dry or arid saliva in the mouth.
ōliyū, simple, artless.
ōsāṅkāwū, to be bashful.
ōsīṅkal, free from obligation after returning a favour.
ōsar^awū, to recede, be contracted.
kōēl, a cuckoo.
kōēlō, coal.
kōgaliyū, cholera.
kōg^alō, a mouthful of water.
kōch^alū, the shell of a nut.
kōth, *kōthū*, a wood-apple; but *kōthū*, a face.
kōḍā, cowries.
kōḍiyū (*kōḍiyū*), a byre; afflicted with white leprosy.
kōḍi, a score; a cowry.
kōṇ, who?
kōdālī, a hoe.
kōdālō, a large hoe.
kōdī, ever, at any time.
kōdū, an old she-buffalo.
kōl^asō, coal.
kōlō, greyish.
kōshṭak, one of a number of squares ruled on paper.
kōsaṅ^awū, to mix.
kōsar, deficiency.
kōs^alū, the iron part of a ploughshare.
kōl, a small wisp of grass, but *kōl*, a large rat.
kōliyō, a mouthful.
kōlō, a wisp of grass.
kōt^arū, a pretext.
kōrū, rancid.
kōl, oilcake; a search.
kōlō, the lap.
gōkh^alō, a recess in a wall.
gōjū, dirty, nasty.
gōthō, a byre; ease; a nest.
gōḍ, a boil, a tumour.
gōṇṇī, a married woman invited to dinner in fulfilment of a vow.
gōtar, a kind of cattle-fodder.
gōtū, forage; manure.
gōr, a family priest.
gōraw, a dinner given by the father of a bride to the bridegroom.
gōl, treacle, but *gōl*, spherical.
gōliyō, an empty treacle-jar.
ghōṇ, a large, heavy, hammer.
ghōṇiyū, a drum.
chōk, a quadrangle.
chōk^athū, a quadrangular frame.
chōk^aḍi, a square; an aggregate of four.
chōk^aḍū, an ear ornament.
chōk^awū, to start, shy.
chōkas, exact.
chōkī, a police station.
chōkō, a quadrangular spot for cooking.
chōkhaṇḍū, square.
chōkhānī, a kind of chequered cloth.
chōkhunṭ, on all sides.
chōkhun, quadrangular.
chōg^aḍō, the figure 4.
chōgam, on all sides.
chōghaḍiyū, a period of four *ghaḍis*.
chōḍ, a heap.
chōḍaw^awū, to cook.
chōḍān, breadth.
chōḍū, broad; fourfold.
chōḍō, a heap.
chōtaraph, on all sides.
chōt^arīs, thirty-four.
chōt^arō, a raised square, a *chabutra*.
chōtār, a kind of cloth.
chōtāl, having four measures of time.
chōth, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
chōthū, fourth.
chōdh^arī, a certain public officer.
chōdhārū, four-edged.
chōp, vigilance; a mace.
chōpagū, a quadruped.

GUJARĀTĪ GRAMMAR.

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

- eḍ* (*eḥḍ*), stocks, fetters.
edī, lazy.
em, thus.
eru, a snake.
ewā (*eḥwā*), habit, custom.
elō, in vain.
keḍ, the waist.
keḍiyū, a jacket.
kenīgam, whither ?
kem, how ?
ker, *kerā*, a certain wild fruit.
ker^aḍō, a *ker*-tree.
ker^abō, a kind of dance.
kerī, a mango.
keḷ or *kal*, sharp pain, but *kāl*, a plantain.
khe, consumption.
khen, a hindrance.
kheḷ, paste, starch.
geḷ, secret, hidden.
gel, indulgence.
ghen, drowsiness.
gher, in a house.
gherū, deep-coloured.
ghelū, mad, foolish.
che or *cheh*, a funeral pyre.
chen, a muskrat.
chen (*cheḥn*), rest, repose.
chel, itching.
chhe, he is.
jejewantī, a certain metre.
jenīgam, whither ?
jem, how.
jher, poison.
tel (*tehl*), prying.
ḍhel, a peahen.
tem, so.
deṇ, a debt.
dhen, a woman in her first pregnancy.
dhen, a cow.
neṇ, an eye.
nem, intention.
nemī (*neḥmī*) or *nehemī*, always.
nel, a narrow lane.
pejan, an anklet.
peṭhū, entered.
peṭhē, like to.
pēḍō, a kind of sweetmeat.
peṇī, a frying pan.
penḍō, a blow with the clenched fist.
ped, confusion.
per, a method.
peḷ (*pehl*), beginning.
pes^awū, to enter.
prem-kōr, a woman passionately fond of her lover, but
prēm, love.
phen, a snake's hood.
phel, pretence.
phel^awū, to be spread.
phes^alō, a decision.
be, two.
bechārēk, about two or four.
beṭhak, a seat.
ben (*behn*), a sister.
berū (*beḥrū*), deaf.
bel, a bull.
bes^awū, to sit.
bhe or *bhō*, fear.
bheṇū, an earthen cooking pot.
bheraw, a certain musical mode, a form of Śiva.
meḍak, a frog.
meḍhō, a ram.
medī, a certain plant (*Lawsonia inermis*).
medō, fine wheaten flower.
menā, a jay, a *mainā*.
memān (*mehmān*), a guest.
mer, interjection, be off !
mel, dirt, filth.
moḷē, spontaneously.
reṇ, night.
renu, dust.
le (*leḥ*) or *lhe*, inclination, propensity.
lekō (*leḥkō*), motion, gait.
leṇ (*leḥṇ*), dues, debts due.
ler (*leḥr*), a wave.
leḷin (*leḥlīn*), intent upon.
leḷō, a trowel.
lewū (*leḥwū*), to reflect, think (but *lāwū*, to take).
ve (*veḥ*), a hole.
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chōdhārū, four-edged.
chōp, vigilance; a mace.
chōpagū, a quadruped.

APPENDIX II—*contd.*

chōp^a dā, a book.
chōp^a dō, an account-book, a ledger, but *chōp^a dū*, unctuous.
chōp^a dār, a mace-bearer.
chōpār, a kind of metre.
chōpāniyū, a pamphlet.
chōpās, on all sides.
chōpālō, a litter, a swing.
chōphāl, a cloth having four folds.
chōmāsū, the monsoon, rainy season.
chōbhēr, in four directions.
chōras, a square.
chōr^a sū, a cube.
chōrō, a public square in a village.
chōryāsī, eighty-four.
chōlāi, a kind of vegetable.
chōw^a dū, fourfold.
chōwātē, on all sides.
chōwādō, a place for cattle-grazing.
chōvīs, twenty-four.
chōsēt, sixty-four.
chōsar, a necklace with four strings.
chōs^a lū, a slice.
chōlī, a kind of vegetable, but *chōlī*, a bodice.
chhō, a fig, for !
chhōd, an embryo arrested in its growth in the womb, but
chhōd, a shrub.
chhōt^a rū, a piece of dry bark.
chhōl, bark.
chhōlā, husks.
chhōl, a wave.
jōl, twins.
jhōd, a ghost, evil spirit.
tōl, mockery, fun.
tōlī, mockery, but *tōlī*, a crowd.
thōr, a place ; a kind of sweetmeat.
thōliyū, jocular, rude.
dōl, shape, figure.
dhōl, a large drum.
tō, then ; verily ; on the other hand.
tōkē, then.
tōpan, nevertheless.
tōr, look, aspect.
tōr^a dī, an earthen pot with fire in it carried before a bier.
dōngā, roguishness.
dōd (*dōhōd*), one and a half.
dōlō, magnanimous ; artless.
dhōkō, a club.
dhōtāl, generous, profuse.
dhōriyō, the pole of a carriage.
dhōl, a drum ; a thump.
dhōl, a kind of song sung by women.
dhōl^a wū, to whitewash.
dhōlū, white.
nōkhū, separate.
nōdh, a memorandum.
nōdhārū, helpless.
nōbāt, a kettledrum ; a time, turn.
nōm, the ninth day of a lunar fortnight.

nōy (*nōhy*), may not be.
nōr (*nōhr*), a scratch made by the nails.
nōr^a tū (*nōhr^a tū*), name of a certain festival.
nōliyō, mongoose.
pō, the ace of dice.
pōn, a promise, vow.
pōnisō, ninety-nine and three-quarters.
pōnōsō, three-fourths of one-hundred, seventy-five.
pōnū, three-quarters.
pōbār, a throw in dice, the ace and two sixes, *i.e.* thirteen.
pōr, last year.
pōs, the amount held in the two hands placed open side by side.
pōl, a street, a lane.
pōliyō, a door-keeper.
pōlū (*pōhl*), wide.
phōt, death.
phōt^a rū, husk, chaff.
phōm, memory.
phōr, smell, odour.
phōrā, spray.
bōrū, grains in an ear of corn.
bhō or *bhe*, fear.
mōkh^a rē, in front.
mōy or *may*, a way, passage.
mōgh^a wārī, dearthness.
mōghū, dear, high-priced.
mōthī, eating, food.
mōlā, the roll of names in a boys' school.
mōlū, delay.
mōdū (*mōhū*) or *māhōdū*, the face.
mōn or *mān*, clarified butter or oil poured on dough.
mōnō-mōnō, gradually.
mōr (*mōhr*), tree-blossoms ; but *mōr*, a peacock.
mōwālō, soft hair.
mōsāl, a maternal grandfather's house.
mōl, nausea.
mōl^a wū, to shred anything for cooking.
mōliyū, that part of a garment on which the lace is fixed.
mōlī, a preparation of gram-flour.
mōlū, insipid.
mōlāi (*mōhlāi*), pertaining to a maternal grandfather's house (*mōsāl*).
rōn (*rōhn*), a fierce quarrel.
rōp, airs, ostentation, but *rōp*, a sapling.
lōdī, a child's penis.
lōndī, a slave-girl.
wōratiyō (*wōhratiyō*), a purchaser.
wōr^a wū (*wōhr^a wū*), to purchase.
sōd, the side.
sōdiyō (*sōhdiyō*), a veil.
sōdē, near, close to.
sōt, with.
sōdāi, roguery.
sōyō, a large needle.
sōr^a wū (*sōhr^a wū*), to scrape.
sōl or *sōr*, a weal.
hōnār, that which will be.
hōy, he may be ; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *કેજ*, pronounced *kēhwo*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *કેજ* *કેજ* or *કેજ*, and that the *h*-sound is in most of them there by right of origin, as in *બેહર* *behr*, deaf, derived from the Sanskrit *badhiraḥ*, through the Prakrit *bahīrō*, or as in *બેહતર* *bēhtar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

adāḥr (for *adḥār* or *arāḥh*), eighteen.

an^asaḥmaj, without understanding.

aḥmē, we.

aḥwalaī, pertinacity.

aḥwāḍū or *hawāḍū*, the udder.

aḥwāḍō, *aḥwēḍō*, or *hawāḍō*, a water-trough.

āḥph, panting.

āḥph^alū-kāph^alū, confused.

āḥphī-jawū, to pant.

āḥwū, of this kind.

uḥl^akū or *ul^akū*, a rain of fire.

ūḥnū, hot.

eḥḍ or *heḍ*, stocks, fetters; a drove of cattle.

eḥḍ^akī, death-struggles.

eḥḍiyā (pl.), a drove of cattle, but *ēḍiyū*, castor-oil.

ēḥḍō, affection.

ēḥrō or *hawāḍō*, a water-trough.

ēḥlī or *hēlī*, an incessant shower of rain.

ēḥlwār, in this year.

ēḥlō, a push.

ēḥwā or *hewā*, habit, custom.

ēḥwū, of this kind.

ēḥl^awū or *hal^awū*, to be familiar.

ōḥḍō, a wave of water.

ōḥn, in this year.

ōḥnnī or *ōḍh^anī*, an embroidered cloth.

ōḥr, like, following the example of. (The *Narmakōś* writes

the word for 'other' *ōr*, but other dictionaries have

ōḥr, and do not give the meaning here given for *ōḥr*.)

ōrāḥḍ^awū or *ōrāḍh^awū*, to clothe.

ōḥrū, near.

ōḥlān or *hōlān*, the sloping bullock-track of a well.

ōḥlāwū or *hōlāwū*, to be extinguished.

ōḥl^awū, to comb.

ka-dāḥḍē or *ka-dahāḍē*, on an unlucky day.

kaḥnaiyō, a fop, a gallant.

kaḥyū or *kaḥyū*, said.

kaḥrō, the wall of a house.

kaḥlai, tin.

kaḥlauwō, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.

kāḥ, or *kyāḥ*, where?, but *kā*, why?

kāḥḍ-ghāl, removing and replacing.

kāḥḍ^awū, to extract.

kāḥḍ^anār, one who brings out.

kāḥḍō, a decoction; an exit water channel.

kāḥn, a message, but *kān*, a visit of condolence.

kāḥnū, a story.

kāḥr, a pālki-bearer, but *kār*, a doer.

kāḥr^awō, a kind of dance.

kāḥrē or *kyāḥrē*, when?

kāḥlū, a cotton pod, but *kālū*, lispings.

kāḥwō, coffee.

kuḥḍ^awū, to be teased.

kuḥḍāpō, vexation.

kuḥḍḍī or *kuḥḍḍū*, an earthen pot.

kēḥn, a message.

kēḥnī, a proverb.

kēḥnū, whose.

kēḥr or *kēḥēr*, a catastrophe.

kēḥwat, a proverb.

kēḥwārē, at what time?

kēḥwū, of what sort?

kēḥwū, to say.

kōḥ, mortification (the disease).

kōḥḍū, a riddle.

kōḥḍ, a byre.

kōḥḍ, white leprosy.

kōḥḍiyū, afflicted with white leprosy.

kōḥḍiyū, a byre.

kōḥḍyō-lōḥān, a kind of gum.

kōḥḍiyō-sāp, a kind of serpent.

kōḥḍī-nār, a kind of grain, *juwār*.

kōḥḍḍō, a riddle, but *kōḍḍō*, a whip.

APPENDIX III—*contd.*

kōḥnī, the elbow.
kōḥyādō, a riddle, but *kōyādō*, a whip.
kōḥyālū, decayed, rotten.
kōḥyā-bōlū, speaking with prolixity.
kōḥyū, speaking with prolixity.
kōḥlū, reddish-brown.
kōḥlū, a jackal.
kōḥwādō, *-dī*, a hatchet.
kōḥwān, putrefaction.
kōḥwū or *kōḥōwū*, to putrefy.
kōḥlī, the vine of a *kōḥlū*.
kōḥlū, a kind of gourd.
kḥāḥlī or *kḥāḥlū*, a threshing floor.
kḥāḥlī, a ditch, but *kḥāḥ*, food.
kḥāḥwō, a kind of weed.
kḥōḥwū, to lose.
grēḥwū or *grēḥōwū*, to take.
chahād-utar, ascent and descent.
chahādān, an ascent.
chahād'tī, rise.
chahād'tū, rising.
chahād'wū, to rise.
chahādāi, an attack.
chahādāu or *chahādāi*, vain.
chahādā-chahādī, competition.
chahādāw or *chahādāwō*, ascent.
chahādāw'wū, to cause to rise.
chahādīyātū, superior.
chāḥ, tea.
chāḥy'nā, love.
chāḥwū, to love.
chihādīyū, irritable, but *chidīyū*, a bead.
chihād or *chihād*, irritability.
chihād, a cart-rut.
chūḥl'dī, a hearth.
chūḥlā-sag'dī, a portable hearth.
chūḥlō, *chūḥl* or *chūḥlō*, a fireplace.
cheḥn, ease, repose; a mark.
chēḥnḥō, craving.
chēḥr'wū, to erase.
chōḥt, pain caused by indigestion.
chōḥt'wū, to adhere.
chōḥtād'wū, to affix.
chōḥtīyā, pinching frequently.
chōḥtīyō-lādu, a kind of sweetmeat.
chōḥtī, a pinch.
chōḥd'wū, to affix.
chḥāḥlō, curdled milk.
chḥāḥj, a shelf, a thatch.
chḥāḥj'lī, a ceiling.
chḥāḥj'wū, to thatch; to beset.
chḥāḥjīyū, beating the breast in mourning.
chḥāḥjū, a thatched outhouse.
chḥāḥr, ashes.
chḥāḥr'wū, to compromise.
chḥāḥrī, a film on liquid.
chḥāḥrū, dust, rubbish.
chḥēḥd or *chḥēḥd'nī*, teasing.

chḥēḥd'wū, to tease.
chḥēḥdā-chḥēḥdī, a knot tied at the time of performing a marriage ceremony.
chḥēḥdō, conclusion, end.
chḥēḥr or *chḥēḥrāntō*, watery excrement.
chḥēḥr'wū, to discharge watery excrement.
chḥōḥ, a plastering with chunam.
chḥōḥd, dry crust of mucus.
chḥōḥl'wū, to vomit milk (of a baby).
jāḥ or *jyāḥ*, where.
jāḥrē or *jyāḥrē*, when.
jāḥhō, pomp.
jāḥk, beating, dashing.
jēḥr or *jher*, poison.
jēḥwū, (such) as, like.
jēḥwē, while.
tāḥd, *tāḥd* or *tāḥd*, coldness.
tāḥdāk or *tāḥdāk*, coolness.
tāḥlā, ironical scolding.
tāḥdīyō-tāw, ague.
tāḥdī, ashes.
tāḥdī-siyāl, certain days in the month of Śrāwan on which cold food is eaten.
tāḥdū, cold (*adj.*)
tāḥdīkīyū, a cooling medicine.
tāḥch, pride.
tāḥy'lū, loquacity.
teḥl, prying; a certain beggars' cry.
teḥlīyō, a beggar who employs *teḥl*.
tōḥyō, a person set in a field to scare birds.
tōḥ'wū, to scare birds.
taḥkō or *taukō*, the cry of a bird.
tḥōḥr, a certain coin.
tḥōḥrī-tēwū, to take by force.
dāḥlī-nō-ghōḥdō, the game of hide-and-seek.
dāḥd, *dāḥh*, see *dāḥd*.
dāḥdī or *dāḥdī*, see *dāḥdī*.
dāḥdō or *dāḥdō*, see *dāḥdō*.
dāḥ-pan or *dāḥyā-pan*, wisdom, prudence.
dāḥm, a brand, cautery.
dāḥm'wū, to brand, but *dām'wū*, to tie by the leg.
dāḥmāl, branded.
dāḥyū, wise, prudent.
duḥō, dirt.
dēḥm'chū, a small stick of sugarcane.
dēḥrō, a log tied to an animal's neck, but *dērō*, a tent.
dēḥ'lū or *dēḥlō*, see *dēḥlū*.
dōḥd, see *dōḥd*.
dōḥdīyū, see *dōḥdīyū*.
dōḥdī, a kind of ornament.
dōḥnī or *dōḥnī*, a whey-pot.
dōḥ'wū or *dōḥl'wū*, to shake (a liquid), but *dōḥ'wū*, to shake and pick up what comes to the surface.
dōḥlō, a thick filthy liquid.
tāḥ or *tyāḥ*, there.
tāḥd, see *tāḥd*.
tāḥr-pachhī, after then, after that time.
tāḥrē or *tyāḥrē*, then.
tēḥtālīs, forty-three.

APPENDIX III—contd.

- tēhtrīs*, thirty-three.
tēhnāi-jawū, to be ripe.
tēhset, sixty-three.
tēhwārē, then.
tēhwū, such.
tēhwē, immediately, instantly.
tōhtēr, seventy-three.
tōhrī, anger, wrath.
thuhēriyō, *thuhwar* or *thōhr*, a kind of Euphorbia.
dahrō, a ditch.
dāhḡd, *dāḡh*, or *dāḡd*, a molar tooth.
dāhḡdam, a pomegranate.
dāhḡdī, *dāḡhī*, or *dāḡdī*, the beard.
dāhḡdō, *dāḡhō*, or *dāḡdō*, a day.
dāḡy^akō or *das^akō*, a group of ten, a decade.
dēhrāsar, the room in which the family gods are kept.
dēhrī, a small *dēhrū*.
dēhrū, a small temple.
dēhlī, the upper story in front of a house.
dēhlū, *dēhlō*, *dēhlū*, or *dēhlō*, the gate of a street.
dōḡd, one and a half.
dōḡḡiyū or *dōḡḡiyū*, three pies, a pice.
dōḡnī or *dōḡ^anī*, a milk-pan.
dōḡb^adū, a kind of musical instrument.
dōḡy^alū, difficult.
dōḡrō or *dōḡ^arō*, a couplet, a distich.
dōḡl, affliction.
namēhrū, pitiless.
nahḡrānī or *nahḡrēnī*, an instrument for paring the nails.
nahḡvēhn, a kitchen.
navēhlō, the skin close to the nail.
nahḡsānū, a wilderness, an abandoned place.
nāḡn, the menses.
nāḡnū, the ceremony of bathing the bridegroom, but *nānū*, a coin.
nāḡḡtī-dhōtī, a woman arrived at full age.
nahnam, inferiority.
nahnū or *nāḡnērū*, small.
nāḡhr^akhū, the centre iron pipe of the nave of a wheel.
nāḡhrū, guinea-worm.
nāḡhl, see *nyāḡhl*.
nāḡwan, bathing.
nāḡwū, to bathe.
nāḡs^arī, a certain small measure of value, half a pie.
nāḡs^awū, to run away.
nēḡ, the tube of a hubble-bubble.
nēḡchō, the snake of a huqḡā.
nehmī or *nehemī*, always.
nēhrū, a gutter.
naiḡyū or *naiḡyū*, the skin close to the nail.
nōḡtar^awū, to invite.
nōḡhtariyō, the bearer of an invitation.
nōḡt^arū, an invitation.
nōḡy or *nahōy*, may not be.
nōḡr, a scratch made by the nails.
nōḡr^atū, the name of a certain festival.
nyāḡhl or *nāḡhl*, rich.
paḡnē or *pāḡ*, there, in that place.
paḡnō, the breadth of a cloth.
paḡnōtī, a certain evil conjunction of the planets.
paḡnōtū, fortunate.
paḡrānē, against the will.
paḡrānō, *paḡrōnō*, a goad.
paḡrē, dawn, daybreak.
paḡrēj or *par^ahēj*, abstinence.
parōḡd, *parōḡh*, *parōḡḡiyū*, or *parōḡḡiyū*, dawn, day break.
paḡrōnō, a guest.
pāḡ, see *paḡnē*.
pāḡḡd, a mountain, but *pāḡ*, obligation.
pāḡḡḡ, rocky, mountainous.
pāḡḡdō, a custom, but *pāḡdō*, a he-buffalo.
pāḡn or *pāḡnō*, a stone, a rock.
pāḡḡniyārū, the place in a house where water-pots are kept.
pāḡnī, the heel.
pāḡnō, the flowing of milk into the udder.
pīḡḡ or *pīḡh*, a grinder (tooth), a paint for the teeth, but *pīḡ*, pain.
pīḡyāl, besmearing the forehead of a woman with red ointment.
pīḡyō, the mucus of the eye.
pēḡḡḡ or *pēḡḡḡ*, a generation.
pēḡḡu, the lower part of the belly.
pēḡran, a kind of shirt.
pēḡr^anū, a garment.
pēḡr^awū, to wear, put on, but *pēḡr^awū*, a piece of sugarcane.
pēḡrāwū, to cause to put on.
pēḡrēḡr, a sentinel.
pēḡrō, see *pōḡrō*.
pēhl, beginning.
pēhl-wān, a wrestler.
pēhlā, at first.
pēhlū or *paḡelū*, first, but *pēlū*, that.
pōḡ, early morning.
pōḡḡḡyū or *pōḡḡḡyū*, an ear of *juwārī*, fit to be parched.
pōḡch, arrival, a receipt.
pōḡch^awū or *pōḡḡt^awū*, to arrive.
pōḡchī, a wristlet.
pōḡchēlū, knowing, well-instructed.
pōḡchō or *pōḡchū*, the wrist.
pōḡḡ^awū, to sleep.
pōḡḡiyū, a three-fourths part.
pōḡḡ^awū, to crush.
pōḡḡdō, crushed.
pōḡḡū, *pōḡḡyū*, arrived.
pōḡr, a period of three hours, but *pōr*, a city; *ḡr*, next year.
pōḡras, delight.
pōḡrēḡr, a sentinel.
pōḡrō, or *pēḡrō*, a watch, a guard.
pōḡlā, breadth.
pōḡḡiyū, a broad rupee.
pōḡḡū, broad.
prōḡt, a family priest.
phaḡrāl, a slight meal.
phaḡrē-kāl, a wooden partition.
phaḡrō, a certain measure of grain.
phaḡwārō or *phaḡwārō*, a fountain.
phaḡḡiyū, a street.
baḡnēvī, a sister's husband.

APPENDIX III—*contd.*

- bāhrō*, pimples on the lips, but *barō*, pride.
bahlaigā-khēch'wā, to write off an account.
bahli, *bahlai*, coagulated milk, but *baḷi*, strong.
bāhy, the arm.
bāhy-dhar, *bāhy-dharī*, a guarantee.
bāhyū, a wooden support placed in the shutters of a door.
bāhnū, a pretence, but *bānū*, a lady.
bāhyū, the treble end of a drum, to which iron paste is not applied.
bāhr or *bahār*, spring; outside.
bāhraniyō, a sifter of goldsmith's dust.
bāhrwaṭiyō, an outlaw.
bāhrwaṭū, outlawry.
bāhrwāsīyō, a sweeper.
bāhr'wū, to sweep.
bāhrū, singing out of tune, but *bārū*, a door.
bāhrayō, a rafter twelve cubits long; a sweeper; an outlaw.
bāhl or *bahāl*, established, confirmed.
bāhw'ū, bewildered.
bāhw'ū, a doll, a statue.
bāhkanū, timid.
bāhyāmanū, frightful.
bādhū, *bāhū*, afraid.
bāhū or *bāh'wū*, etc., to fear.
bāhu, both.
bāhēlū, uncontrollable in temper.
bāhtālū, the time of life at which a man has to use spectacles.
bāhtālis, forty-two.
bāh'wū, to send forth fragrance; to be disobedient.
bāhdū, two waterpots, one on the top of the other, carried on the head.
bāhtar, better, good.
bāhn, *bāhn'āḍi*, a sister.
bāhn-paṇā, sisterhood.
bāhn-paṇī, a female friend.
bāhnī, a confidante.
bāhr, *bāhrū*, deaf.
bāhrakh or *bāhērakh*, a flag.
bāhr'khū, a wristlet.
bāhr'khō, a rosary.
bāhriyū, a kind of bird.
bāhrū, see *bāhr*.
bāhn'wū, to be a purchaser, to give a handsel.
bāhni, a handsel.
bāht or *bahut*, much.
bāhtēr, seventy-two.
bāhyū, a baoy.
bāhlū, large, excessive.
maḥā'wū or *maḥh'wū*, to overlay, line.
maḥlāw'āḍi, coaxing.
maḥlāw'wū, to beautify.
maḥlāwō, beautifying.
maḥs, much, many.
māhy, *māhy*, or *māhi*, in.
māht, or *mahāt*, checkmate; a mahout; cf. *māḥwat*.
maḥmērū, a present sent by parents to their daughter in the seventh month of her first pregnancy.
māhy, in, inside.
māhy'rū or *māhiyēr*, a married woman's mother's house.
māhyō-māhy, mutually.
māhrō, my.
māhl or *mahāl*, a certain fiscal division of the country.
māhl-karī, an officer in charge of a *mahāl*.
māhl'wū, to strut, but *māl'wū*, a whey-pot.
māḥwat, *māḥwadh*, a mahout; cf. *māht*.
māḥwarō, or *mahāwarō*, practice, habit.
muḥrat or *muḥūrta*, an instant.
mēh or *mēh*, a cloud.
mēhjar, a memorial, representation (corruption of English 'measure').
mēh'ū, a taunt.
mēhtar, a sweeper.
mēhtā-jī or *mēhtō*, a teacher.
mēhān or *mehemān*, a guest.
mēhl'wū, to send.
mēhlō, *mōhlō*, *māhlō*, *māhlō*, or *mōhlō*, a street.
mōh, *mō*, the face, see *mōh'ū*.
mōh-jānū, *mōh-jōnū*, the ceremony of first seeing the bride and bridegroom.
mōht, *mōhtū*, *mōhtērū*, large.
mōhtap, *mōhtam*, *mōhtāpan*, *mōhtāi*, greatness.
mōht-bāi, a husband's sister.
mōht-thi, loudly.
mōhā, a section among Brāhmins, Baniyās, etc., but *mōḍ*, a chaplet.
mōh'wū, a pile of cowdung-cakes or grass, but *mōḍ'wū*, to twist.
mōh'iyū, the mouth of a thing.
mōh'ū or *māhōḍū*, mouth, the face; but *mōḍū*, delay.
mōh'ū, by heart, by rote.
mōh'ū or *mōhy'ū*, a net muzzle.
mōht, death.
mōhtiyū, the eaves of a house.
mōh-māgyū, as much as is asked for, without haggling.
mōhy'ū, a net muzzle.
mōhr, before; *mōhr* (or *mōhar*), a blossom.
mōhr'wū, to blossom.
mōhrī, a small net muzzle.
mōhrū or *mōhōrū*, a chessman, a piece or counter in a game.
mōhrō, the mythical stone found in the head of a snake.
mōhl or *mēhēl*, a palace, but *mōl*, a crop.
mōhlā, pieces of old leather.
mōhlō, see *māhlō*.
mōhwan, oil poured on dough.
mōh'wāḍō, a disease of the mouth in cattle.
mōh'wāl'wū, to cry with the head covered.
mōh'wū or *mōh'wū*, to bewitch.
mōhsul, a summons.
mōhsam, a season.
mōhl, low prices, but *mōl*, nausea.
mōhlāi, pertaining to a maternal grandfather's house.
mauh'ū, the *mauhā* tree.
mauhwar, *mauhvēr*, or *māhuwar*, a snake-charmer's flute.
ragat-rōhy'ū, a certain medicinal plant.

APPENDIX III—*contd.*

rāh or *rāh*, a road.
rāhḍ or *rāḍh*, a cry, a noise.
rāhl (fem.), resin; (masc.), a dollar (corruption of English 'royal').
rihṣ or *rijh* or *rihṣ* or *rijh*, to be pleased.
rūhṣ or *rūjh*, healing.
rēhḥ or *rēhḥ*, a kind of bullock-cart.
rēhṣ, a water wheel.
rēhṣ-māl, the line of vessels on a water-wheel.
rēhṣiyō, a spinning wheel.
rēhḍh or *rēhḍh*, a cart.
rēhṣ or *rēhṣ*, a kind of cement, but *ren*, night.
rēhṣhān, a residence.
rēhṣ, manner of living, conduct.
rēhṣwāsi, inhabiting.
rēhṣwū, *rahṣwū*, etc., to remain, dwell.
rēhṣli-nākh or *rēhṣli*, to rub away.
rēhḥḥ or *rēhḥḥ*, rustic, boorish.
rēhḍḥ, luncheon.
rōhḍ, very thick.
rōhṣ, a fierce quarrel.
rōhṣ or *rōhṣ*, an anchor.
lāhṣ or *lāhṣ*, enjoyment of a pleasure, fruition.
lāhṣ, a paste.
lāhṣ-lāskar or *lāhṣ-lāskar*, a complete army.
lāhḍ, a person of a certain sect of Baniyās.
lāhṣ, distribution of presents to members of a community, but *lānṣ*, reaping.
lāhṣ, a kick.
lāhṣ, a conflagration; medicine that is to be licked; a kind of silk cloth.
lāhṣ or *lāhṣ*, boasting.
lāhṣ, a line, a row.
lāhṣ, a bramble.
lāhṣ, burning charcoal, see *lāhṣ*.
lāhṣ, see *lāhṣ*.
lāhṣ or *lāhṣ*, a ballad.
lāhṣ-lāskar, an army.
lāhṣ, to distribute presents to members of a community.
lāhṣ, *lāhṣ*, or *lāhṣ*, fruition.
lāhṣ, delay.
lāhṣ, burning charcoal, see *lāhṣ*.
luhḥḥ or *luhḥḥ*, a towel.
luhḥḥ or *luhḥḥ*, to wipe.
luhṣ-phāt, plunder.
luhṣ or *luhṣ*, to plunder.
luhṣ, plundered property.
luhṣ, a plunderer.
luhṣ-luhṣ, robbery in several places.
luhṣ or *luhṣ*, a blacksmith.
luhṣ, booty.
leh or *lhc*, inclination, propensity.
lēhḥ or *lēhḥ*, to move the limbs.
lēhḥ or *lēhḥ*, a gesture.
lēhḥ, to limp.
lēhḥ, small trouser.
lēhḥ, trousers.
lēhḥ, a kind of thin wheaten cake.

lehṣ or *lehṣ*, dues, debts due.
lēhṣ, taking and putting.
lehṣ or *lahar*, a wave.
lehṣ, wavy lines.
lehṣ, a kind of necklace.
lehṣ, fanciful.
lehṣ, intent upon.
lehṣ-luhṣ, overtaken by sleep.
lehṣ-luṣ, hurry.
lehṣ, to reflect, think, but *lēwṣ*, to take.
lahṣ, a scribe, a writer.
lōh or *lōhṣ*, iron.
lōhṣ or *lōhṣ*, blood.
lōhṣ, *lōhṣ*, or *lōhṣ*, a frying pan.
lōhḍ or *lōhḍ*, an iron pan.
lōhḍ or *lōh*, iron.
lōhṣ, to wipe.
lauṣ, a buffoon.
waṣu, a daughter-in-law.
waṣu-ar, *waṣu-aru*, girls who are both daughters-in-law in the same house.
waṣu-war, a married couple.
waṣḍ-wāḍ or *waṣḍ-wāḍ*, a dispute.
waṣḍ-wāḍiyā, a certain quarrelsome kind of bird.
waṣḍ-wāḍiyā, quarrelsome.
waṣḍ or *waṣḍ*, to quarrel.
waṣṣ or *waṣṣ*, increasing.
waṣṣ, the shoot of a pulse-plant.
waṣṣ, ugly, but *warṣ*, to marry; to be spent.
waṣṣṣ, *waṣṣṣ*, a certain caste-dinner.
waṣṣ, to scrape.
waṣṣ, to be cheated.
wāḍ or *wāḍ*, the edge of a cutting instrument.
wāḍ-kutiyā, a man who wrangles in order to pay less than he owes.
wāḍ or *wāḍ*, to cut in two.
wāḍiyā, *wāḍiyā*, or *wāḍiyā*, a desire.
wāḍṣ, a vessel for holding *ghṣ*, but *wāḍṣ*, a garden.
wāḍṣ, a ship, but *wāṣ*, speech.
wāḍṣ or *wāḍṣ*, the dawn.
wāḍṣ or *wāḍṣ*, help, aid, but *wāṣ*, a day.
wāḍṣ or *wāḍṣ*, love.
wāḍṣ or *wāḍṣ*, a lover.
wāḍṣ or *wāḍṣ*, dear, beloved.
wāḍṣ or *wāḍṣ*, well-wishing.
wāḍṣ or *wāḍṣ*, a kind of bean.
wāḍṣ, to persuade: to be dragged, but *wāṣ*, to blow.
viḥṣ or *viḥṣ*, a kind of bird.
viḥṣ or *viḥṣ*, abashed, alone.
viḥṣ, a marriage.
veḥ, *veḥ*, or *vēḥ*, a hole.
vēḥḥ, distribution.
vēḥḥ, to distribute.
vēḥṣ, the span.
vēḥṣ, dwarfish, span-high.
vēḥḍ or *vēḥḍ*, a finger-ring.
vēḥḍ, a kind of sweetmeat.
vēḥḍ or *vēḥḍ*, a mango-fruit plucker.

APPENDIX III—concl'd.

vēḥṇuk-wāwū, to be the time of dawn.
vēḥtū or *vḥētū*, flowing (of water).
vēḥpār, trade.
vēḥpārī, a trader.
vēḥm or *vḥēm*, suspicion.
vēḥmī or *vḥēmī*, suspicious.
vēḥr or *vḥēr*, sawdust, but *ver*, enmity.
vēḥr-wū, or *vḥēr-wū*, to saw.
vēḥrō or *vḥērō*, difference, but *vērō*, a tax.
vēḥl or *vḥēl*, a bullock-cart, but *vēl*, a creeper.
vēḥlā, distress.
vēḥlū or *vḥēlū*, quick.
vēḥw-dāw-wū, to spoil by over-indulgence.
vēḥwan, *vēḥwān*, or *vḥēwān*, a mother-in-law as related to her co-mother-in-law.
vēḥw-rāman, the getting a thing cheap.
vēḥw-rāwū, to be cheated.
vēḥwā, marriage.
vēḥwāi, a father-in-law, as related to his co-father-in-law.
vēḥwār, intercourse.
vēḥwāriyō, a dealer.
vēḥwū or *vḥēwū*, to flow; to bear, carry.
vaiḥ, a register, but *vai*, a trap.
vaiḥj-wū, to pass away.
vaiḥt-rū, forced labour.
vaiḥwat, business.
wōḥ, a flow of water.
wōḥn, a ditch full of stagnant water.
wōḥnū, without, deprived of.
wōḥrat, buying.
wōḥratīyō, a purchaser.
wōḥr-wū or *wōḥār-wū*, to purchase.
wōḥrō, a trader, a *Bohra*.
ṣaḥre, taste, relish.
ṣāḥu or *sāḥu*, honest, cf. *sāḥu*.
ṣāḥjōg or *sāḥjōg*, (a bill) payable to the holder.
ṣāḥī or *sāḥiyar*, a female friend.
ṣāḥu or *sāḥu*, all.
ṣāḥḍ or *sāḥḍ*, the sail of a ship.
ṣāḥḍ or *sāḥḍ*, still, calm.
ṣāḥḍ-wū, to make a lattice frame with bamboo chips; but *ṣāḍ-wū*, to rot.
ṣāḥḍiyō, a kind of large leaf-vein.
ṣāḥḍḍō, see *ṣāḥr-dō*.
ṣāḥraḍ-wū, to fasten bamboos together.
ṣamukrat, an auspicious time.
ṣāḥr-dō or *sāḥḍḍō*, a chameleon.
ṣāḥr-vē khātū, the Survey Department.

ṣaḥrāt or *ṣaḥrās*, a pleasant taste or smell.
ṣaḥrū, palatable.
ṣaḥraiḍyō, a perfume-seller.
ṣaḥwānē āw-wū, to be in heat (of an animal).
ṣaḥwār, dawn, but *sawār*, a rider.
ṣaḥwārū, early, betimes.
ṣaḥwāwū, to be pregnant (of an animal).
ṣāḥj, evening.
ṣāḥjī, a song sung in the evening.
ṣāḥḍ or *sāḥḍ*, a bull.
ṣāḥ or *sāḥu*, upright, honest, cf. *sāḥu*.
ṣāḥukār, a merchant.
ṣāḥukārī, mercantile dealing.
ṣāḥēlī, a female friend.
ṣāḥjan, a meeting of respectable people.
ṣāḥjanū, a caste meeting.
ṣāḥjōg, see *ṣāḥjōg*.
ṣāḥḍ, sixty.
ṣāḥḍḍī, sixty years of age.
ṣāḥḍā, plus one half.
ṣāḥḍu, a wife's sister's husband.
ṣāḥnū, wise, discreet.
ṣāḥmāwālō, an opponent.
ṣāḥmāsāḥmī, face to face.
ṣāḥmū or *sāḥmē*, in front of.
ṣāḥwū, to catch, hold.
ṣāḥrī, sweetness.
ṣāḥrō, a kind of sweetmeat.
ṣāḥḍ or *sāḥḍ*, an elephant's trunk.
ṣāḥwālī, a kind of dry cake.
ṣāḥwālū, soft, smooth.
ṣāḥ, a hundred.
ṣāḥḍ-dō, an aggregate of a hundred.
ṣāḥ, power of endurance.
ṣāḥj, easily, a little.
ṣāḥlū or *sāḥēlū*, easy, not difficult; but *ṣālū*, a dress of honour.
ṣāḥwū, to endure, bear.
ṣāḥwū, to be agreeable.
ṣāḥiyar, a female companion, cf. *ṣāḥī*.
ṣāḥiyārū, co-operation.
ṣāḥj, conduct, character.
ṣāḥḍiyū, a veil.
ṣāḥy-lū, easy, not difficult.
ṣāḥr or *ṣūr*, noise.
ṣāḥr-wū, to scrape.
ṣāḥwū or *ṣāḥhāwū*, to be beautiful; *ṣāḥwū*, to sift.
ṣāḥlū, a garment worn at times of ceremonial cleanness.
ṣāḥlaiḍyō, a rafter sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhā-vabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarat Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhā-vabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsingh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by *~*. Forms like *tā̃*, *jā̃*, should perhaps be written *taṁ*, *jaṁ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāṇa*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (He., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *ai*, *aii*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>dāṇa</i> <i>dāṇu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> .	<i>dān</i> .
Acc.	<i>dāṇa</i> <i>dāṇu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> .	<i>dān</i> .
		Also same as Dat.	Also same as Dat.
Instr.	<i>dāṇekhī</i> , <i>dāṇē</i>	<i>dāniī</i> , <i>dānī</i>	<i>dānē</i> .
Dat.	<i>dāṇa-taṇē</i> , iv, 425, 343 ¹ .	<i>dāna-naī</i>	<i>dān-nē</i> .
Abl.	<i>dāṇa-hu</i> , - <i>hinto</i> , - <i>sumto</i> , <i>dāṇatto</i> .	<i>dāna-tau</i> , - <i>hūtau</i> , - <i>thau</i> , - <i>thakau</i> .	<i>dān-thō</i> (declined as adjective), - <i>thī-thakī</i> .
Gen.	<i>dāṇa-taṇau</i>	<i>dāna-taṇau</i> <i>dāna-nau</i> <i>dāna-rahī</i> , - <i>rahaī</i>	<i>dān-taṇō</i> . <i>dān-nō</i> . (cf. Mārwaī <i>dān-rō</i>).
	<i>dāna-kehī</i> (dative), iv, 425, 345.	<i>dāna-kihī</i>	cf. <i>dān-kērō</i> .
Loc.	<i>dāṇī</i>	<i>dāni</i>	<i>dānē</i> .
Obl. base	<i>dāṇaho</i> , <i>dāṇa</i>	<i>dāna</i>	<i>dān</i> .

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāī*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līṅga vibhakti vachana hui, te śatṛ pratyaya paraī āṇī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaraṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (i.e. leads to) happiness; *chaitta-taṇaū dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *taṇa*, but we are authorised to substitute *taṇē* for this by 343.

Accusative.—(a) *vītarāga vāñchhita dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaũ vachana haũ sābhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala khedatau*, driving the plough (cf. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sābhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ khedatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmiĩ samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇaĩ kījatau*, *sūtradhārĩ*, by whom is it being made? by the architect (see below); *śishyĩ paṭhītaũ haũ sābhalaũ*, I listen to what is being read by the disciple; *e grantha sukhiĩ paṭhāyai*, this book can be read with pleasure; *śrāvakiĩ deva pūjīu*, the god is worshipped by the votary; *gopālĩ gāe dohitĩe*, while the cows are being milked by Gopāla; *chaitĩ gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisĩ tarai*, *dharmiĩ*, by what does one cross? by virtue; *sūtradhārĩ kījatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sūchiĩ*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dijai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vṛiksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *eha-rahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kihĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatai mora nāchai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

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Acc.	<i>dāṇa</i> <i>dāṇu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> . Also same as Dat.	<i>dān</i> . Also same as Dat.
Instr.	<i>dāṇekhī</i> , <i>dāṇē</i>	<i>dāniī</i> , <i>dānī</i>	<i>dānē</i> .
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Loc.	<i>dāṇa-kehī</i> (dative), iv, 425, 345. <i>dāṇī</i>	<i>dāna-kihī</i> <i>dāni</i>	cf. <i>dān-kerō</i> . <i>dānē</i> .
Obl. base	<i>dāṇaho</i> , <i>dāṇa</i>	<i>dāna</i>	<i>dān</i> .

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(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (i.e. leads to) happiness; *chaitta-taṇaū dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *taṇa*, but we are authorised to substitute *taṇē* for this by 343.

Accusative.—(a) *vītarāga vāñchhita dīi*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaũ vachana haũ sābhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala kheḍatau*, driving the plough (cf. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sābhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ kheḍatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmī samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇai kījatau*, *sūtradhārī*, by whom is it being made? by the architect (see below); *śishyī paṭhītaũ haũ sābhalaũ*, I listen to what is being read by the disciple; *e grantha sukhī paṭhāyai*, this book can be read with pleasure; *śrāvakī deva pūjī*, the god is worshipped by the votary; *gopālī gāe dohitīe*, while the cows are being milked by Gopāla; *chaitī gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisī tarai*, *dharmī*, by what does one cross? by virtue; *sūtradhārī kījatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sūchī*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vṛiksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *cha-rahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kīhĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatai mora nāchai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i> Also same as Dat.	<i>tārō, sōnũ.</i> Also same as Dat.
Instr.	<i>tāraehĩ, tārē</i>	<i>tāraĩ</i>	<i>tārē.</i>
Dat.	<i>tāraa-taṇē</i>	<i>tārā-naĩ</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-hu, -himto, -sumto,</i> <i>tāraatto.</i>	<i>tārā-tau, -hūtau, -thau,</i> <i>-thakau.</i>	<i>tārā-thō, -thĩ, -thakĩ.</i>
Gen.	<i>tāraa-tanau</i> <i>tāraa-kehĩ</i> (dative)	<i>tārā-tanau, tārā-nau, tārā-</i> <i>rahĩ, -rahaĩ.</i> <i>tārā-kihĩ</i>	<i>tārā-taṇō, tārā-nō (tārā-</i> <i>rō).</i> <i>tārā-kērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārē.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṁśa *tārao* and *sonnaũ̃*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyā̃*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̃ nava vachanā̃*, the nine persons of the ātmanepada; *ketalā̃*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *iḥā sonaũ suhūgaũ vīkāi*, gold is sold cheap here; *ātmanepada-naũ pahīlaũ ekū-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*); *jeha-rahāĩ kriyā hetupanaũ na huĩ*, the actions of which do not become causality.

Accusative.—*sūtradhārĩ kījataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karĩ leĩ deĩ ityādi bolivai*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lī dī padhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā pahīlā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *karasaṇi hala kheḍatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādū ũghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kījatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-nai parityāga sūchī*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇāṁ vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālīḥ gāe* (gen. sg. *gāi-nau*) *dohīṭie chaittu avu*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgalī*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *āṁ*) ends in *ī*. Thus, *puvvilau*, first; *puvvilī kriyā*, the first verb. So *kījatau* (masc.), *kījatī* (fem.), *kījataṁ* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonāṁ suhūgaṁ* (nom. neut.), cheap gold; *varga-taṇā trījā* (nom. masc. *trījau*) *akshara-rahī padāntī*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *līṅga chhehilā* (oblique form) *śabda-taṇāṁ hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohīṭie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*cha-taṇau* or *cha-nau*, of this; *anyādika-nau yogu*, the sense of ‘other,’ and the like; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa*; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇāṁ dhanū*, the wealth of Chaitra; *kaṇṇa-taṇāṁ dhanū*, whose wealth? *guru-taṇāṁ vachana*, the word of the preceptor; *āpaṇā karma-nāṁ viśeṣaṇa*, a qualifier of its own object; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārāṇi*, for whose sake; *vivekiṇ moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārāṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trījā akshara-rahē*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the ātmanepada.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *ahmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *tahmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-taṇaū vachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kījai tā karma*, that which is done is the object (of the sentence); *śishya śāstra padhī artha pūchhai*; *ju pūchhai su kartā, tihā prathamā*; *kisū pūchhai, artha*; *jā pūchhai, tā karma, tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je līṅga vibhakti vachana hui, te śatr pratyaya parāi āṇi*, the signs of gender, case, and number are put after the suffix *śatr*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiṇ pathāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāi*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīnai* or *jīnā* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāñ*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai; *jā pūchhai*; as given above under *su*; *jīṇā karī karai līi dīi ityādi yuktiñ jihāñ kahāñ*, *anai jīṇā karī kartā kriyā sādhai*, *tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’; *jīṇāñ mālagāñ kartā kriyā suchīyāñ*, by which the original subject and action are indicated. The dative sing. is *jeha-nañ* or *jeha-nai kārāṇi*; the abl. *jeha-tau*, *-hūtau*, *-thau*, *-thakau*; *jeha-siñ ityādi bolivai sahādi yogi tritīyā hui*, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahāñ*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vachana huñ* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kṇa*. Its instrumental singular is *kīṇāñ* or *kaṇāñ*, its abl. *kaṇa-tau*, its gen. *kiha-taṇau*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kaṇa tarai, who passes over? *chandra ūgai*; *kṇa ūgai*, *chandra*, the moon rises. Who rises? The moon; *kīṇāñ kījatau*, by whom is (the palace) being made? *gāe kaṇāñ dohītīe*, while the cows are being milked by whom? *ṛiksha-tau pāna paḍai*; *kaṇa-tau paḍai*, the leaf falls from the tree. From what does it fall? *kīṇā-siñ*, with whom?

The neuter interrogative pronoun is *kisāñ*, *kisū*, or *kisiu*; instr. *kisīñ*; dat. *kisā-nai kārāṇi* or *kaṇa-nai kārāṇi*; abl. *kaṇa-tau*; gen. *kaṇa-taṇau*; loc. *kisai*; loc. plur. fem. (see examples below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kīm*, instr. *kīṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask? *kisū khexatau*, *halu*, what does he drive? the plough; *kisāñ dekhai*, *prasāda*, what is he looking at? the palace; *guri arthu kahatai*, *kisiu kahatai*, while the preceptor is telling the meaning. What is he telling? *kisīñ tarai*, *dharmī*, by what does he cross? by virtue; *kaṇa-nai kārāṇi*, *moksha-nañ*, for the sake of what? for beatitude; *kisā-nai kārāṇi dharmu hui*, *sukha-nañ*, for what (*i.e.* tending to what) is virtue? for happiness; *kaṇa-tau paḍai*, *ṛiksha-tau*, from what does it fall? from the tree; *kisai hūtai*, *gātai*, while what is going on? while singing is going on (loc. abs.); *gopālīñ gāe dohītīe chaittu aviu*; *kisai hūtai*, *gāe*; *gāe kisīe*, *dohītīe*, while the cows were being milked by Gopāla, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇi* (fem. of *-ṇau*) *kriyā*, its own action; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of ‘our’ including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhāvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer’s

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aĩ*, or, after a vowel, *ĩ*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.

sakai, he can.

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchaiĩ*, they dance; *huiĩ*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj.:—

APABHRAMŚA.	OLD GUJARĀTĪ.	MODERN GUJARATĪ.	ENGLISH.
<i>nachchaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachchai.</i>	<i>nāchai.</i>	<i>nāchē.</i>	he dances.
<i>nachchahĩ.</i>	<i>nāchahĩ.</i>	<i>nāchā.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchīsaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchissaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kāli amukaũ karānahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *īy* to consonantal roots, and *īj* to vocalic ones. With the terminations *ai* and *aĩ* of the third person, *īyai* can become *īi*, and *īyaĩ* *īĩ*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *īa*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchcharīyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i>), it is read.	<i>sūchīyaī</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kījjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vīkāi</i> , it can be sold.
<i>kahāi</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i> or <i>hūtai</i> .
<i>gaṭatau</i> , happening.	

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāītau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāītai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohīte</i> .	

Examples of the use of these participles are—

Meghī varasatai mora nāchāi, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālī gāe dohīte chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyī śāstra paṭhītau haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittī gāitai maīttu nāchāi*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in *iu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūjīū* (neut.), worshipped; *ūṭhiu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *paḍhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with.

āgali, before.

māhi, in.

pāchhali, behind.

parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihā*, here; *tihā*, there; *jihā*, where; *kihā*, where?

havaḍā, now; *tavāraĩ*, then; *kavāraĩ*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.

evaḍau, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.

ajī, even to-day, still, yet.

anai-kāĩ, what else?

anareu (? *aneriu*), adj., like another, of another kind.

aneraĩ dīsi, on another day (both words in loc.).

anerā-taṇau, belonging to another.

ahuna, during the present year.

ahunoka, belonging to the present year.

āgilu, adj., before, in front.

āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kālī, to-morrow (both words in loc.).
ihā-taṇau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāi, somewhat (*kimapi*).
kālī, to-morrow, yesterday. Cf. *gii-kālī*, *āvatai-kālī*.
kālūṇa, of yesterday or to-morrow.
kuji-kāi, who knows what, something or other.
kehāgamā-taṇau, adj., belonging to where?
gamā, in *kehāgamā*, *chihugamā*, *jimaṇāgamā*, and *dāvāgamā*, qq. v.
gāma-taṇau, of or belonging to a village, rustic.
gii-kālī, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *ji* (Hch. iv, 420).
jā, (1) rel. pron. neut. (*yat*); (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaiya-lagāi (? also *jai-la°*), from what time forth.
jimaṇāgamā, on the right hand.
dāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*tat*); (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagāi, from that time forth.
tau, see *tai*.
tau-kisiū, what then? of what use is it (*tataḥ kim*)?
trihu, the three.
trījau, third.
dīsī, on a day, in *aneraī dīsī*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttan, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

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The noun of agency is formed by adding *anahāra* to consonantal and *nahāra* to vocalic roots. Thus, *karanahāra*, a doer; *lenahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with.

āgalī, before.

māñhi, in.

pāchhali, behind.

parai or *pari*, after.

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havaḍā, now; *tavāraī*, then; *kavāraī*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

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evaḍau, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

āiya, (?) thus.

ajī, even to-day, still, yet.

anai-kāi, what else?

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aneraī dīsi, on another day (both words in loc.).

anērā-tanau, belonging to another.

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tau-kisiū, what then? of what use is it (*tatah kim*)?
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dīsī, on a day, in *aneraī dīsī*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāchhilu*, adj., behind.
pāshai, postposition, without, except.
pāshali, adv., on all sides.
pūrvilu or *puvvilau*, old, antique, former.
bāhiralau, adj., external.
bāhīri, adv., outside.
bihu or *bihui*, both.
bi-rūpa, doubled.
be or *bi*, two.
mauḍau, slow.
māhilu, adj., in the middle.
vahilau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūñ, yes.
heṭhanu, adj., facing downwards.
heṭhi, below.
heṭhilu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપત્તિ પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુણ વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સઘળું એકલું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત્તિ ઉડાવી નાખી. અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ભુંડોને ચારવા સાથે તેને મોકલ્યો. અને જ શિંગો ભુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના ઘેરલા મજુરોને પુષ્કળ ચોરલા છે, પણ હું તો ભૂખે વિનાશ પામું છું. હું ઉઠીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી, મને તારા મજુરોમાંના એકના જેવો ગણ. અને તે ઉઠીને પોતાના બાપની પાસે ગયો, ને તે હજી ધણો વેગળો હતો ત્યારે તેના બાપે તેને દીકરો, ને તેને કહ્યું આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાયેલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ઘરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે આકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાળ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી આકરી કરું છું, ને તારી આજ્ઞા મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને બોકડિયું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણીની સાથે તારી સંપત્તિ ખાઈ નાખી, તેના આવતાંજ તે તેને સાથે પાળેલા વાછરડાને કપાળ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને માંડે સઘળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાયેલો હતો, ને જડ્યો છે.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās'nē be dīk'rā hatā. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp'nē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
 manē āp,' nē tēnē tēōnē puñjī wahēchī āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.
 Anē thōdā dahādā pachhī nānō dīk'rō sagh'lū • ēk'thū
And a-few days after the-younger son everything together
 karīnē vēg'lā dēs-mā gayō, nē tyā raṅg-bhōgō pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat uḍāvī-nākhī. Anē tēnē badhū khar'chī-nākhyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār pachhī tē dēs-mā mōtō dukāl padyō, nē tēnē taṅgī
then after that country-in a-heavy famine fell, and to-him distress
 paḍ'wā lāgī. Anē tē jāīnē tē dēs'nā wat'nīō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk'nē tyā rahyō, nē tēnē pōtānā khētar-mā bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-swine
 chār'wā sāru tēnē mōkalyō. Anē jē śīngō bhunḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine
 khātā-hatā tē-mā-thī pōtānū pēṭ bhar'wānē tēnī ichchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kōē tēnē āpyū nahī. Anē tē sāv'chīt thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
 tēnē kahyū kē, 'mārā bāp'nā kēṭ'lā majūrōnē pushkaḷ
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
 rōṭ'lā chhe, paṇ hū tō bhūkhē vinās pāmū-chhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp'nī. pāsē jāīs, nē tēnē kaḥīs
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say

kē, "bāp, mē ākāś sāmā tathā tāri agaḷ pāp kīdhū-chhe.
that, "father, by-me heaven against also of-thee before sin done-is.
 Anē. havē tārō dik^arō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy
 majūrō-mā-nā ēk^anā jēwō gaṇ." " Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." " And he having-arisen his-own
 bāp^anī pāsē gayō, nē tē hajī ghaṇō vēg^alō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then
 tēnā bāpē tēnē dīthō, nē tēnē karuṇā āvī, nē tē
his by-father (as-) for-him he-was-seen, and to-him pity came, and he
 dōdīnē tēnī kōtē wal^agyō, nē tēnē chumban kīdhū.
having-run his on-neck was-embraced, and to-him kiss was-done.
 Anē dik^arāē tēnē kahyū kē, 'bāp, mē ākāś sāmā
And by-the-son to-him it-was-said that, "father, by-me heaven against
 tathā tāri āgaḷ pāp kīdhū-chhe, nē havē tārō dik^arō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called
 hū yōgya nathī.' Paṇ bāpē pōtānā dās^anē kahyū
I worthy am-not.' But by-the-father his-own to-servants it-was-said
 kē, 'uttam wastra lai-āwō, nē ēnē pahērāwō; nē
that, "excellent garment having-taken-come, and to-this-one clothe; and
 ēnē hāthē vīṭī ghālō, nē pag-mā jōdā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
 anē pālēlā wāchhar^adānē lāvinē kāpō, nē āp^anē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten
 ānand kariē. Kem-kē ā mārō dik^arō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and
 pāchhō jīw^atō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.' Nē
afterwards living become-is; and lost was, and got-is.' And
 tēo ānand kar^awā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dik^arō khētar-mā hatō. Nē tē āw^atā
And of-him the-great son the-field-in was. And he in-coming
 ghar^anī pāsē pahōchyō. Tyārē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing
 sābhalyā. Anē tēnē chāk^arō-mā-nā ēk^anē bōlāvinē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked
 kē, 'ā sū chhe?' Nē tēnē tēnē kahyū kē, 'tārō
that, "this what is?" And by-him to-him it-was-said that, "thy
 bhāi āvyō-chhe, nē tārā bāpē pālēlā wāchhar^adānē
brother come-is, and thy by-father the-fatted (as-) for-the-calf
 kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō mālyō-chhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōti.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam^ajāvyō. Paṇ tēnē uttar āp^atā bāp^anē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āt^alā waras hū tāri chāk^ari karū-chhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadi ullaṅghī nathī; tō-pan mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar^awānē, tē manē bōk^adiyū paṇ kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dik^arō, jēnē kas^abēnōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhī, tēnā āw^atā-j tē tēnē sāru
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar^adānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dik^arā, tū mārī sāthē nitya chhe, nē mārū sagh^alū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp^anē tō khuṣī thawū tathā harkh kar^awō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jiw^atō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edalji's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SINGH MĒTĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રાજ રામની સતી સીતા પઢાવે ॥
 પાસે બંધાવી પાંજરું, મુખે રામ જપાવે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ધણું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળી ને પગ પાંદુરા, કોટે કંઠેલો કાળો ॥
 નરસાઈના સ્વામીને ભજે રાગ તાણી રૂપાલો ॥

TRANSLATION.

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you.
 Beside you having built a cage, may she cause you to mutter the name of Rām
 with your mouth.
 Parrot, for you I cause green bamboos to be cut ;
 Of them, O parrot, I am getting a cage made ; I am causing it to be studded with
 * diamonds and jewels.
 Parrot, for you what kinds of food shall I cause to be cooked ?
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
 Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āṭ'lā waras hū tāri chāk'rī karū-chhū, nē
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not-was-given. But this thy son, by-whom of-harlots in-company thy
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the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dīk'rā, tū mārī sāthē nitya chhe, nē mārū sagh'lū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp'nē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards
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TRANSLATION.

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As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજવાળો પખવાડો આવ્યો. વજ્રેશમનો દહાડો આવ્યો. સાતે ભાઈરાની વડુરોએ વરત માંડ્યાં. બહેન કહે, ભાભી, ભાભી, મને કો'તો હું કફે. ભાભી બોલ્યાં, તમથી થશે નહિ. બહેને કીધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહલે રીતે પૂરે કરીને ઉજવ્યું. થણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાભી બાભી જોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને કુલને સાટે સોનાનું કુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી કુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કર્યું. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લીંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશે, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk	hatō ¹	rājā.	Tēnē	sāt-tō ²	dik'rā.	Sātē ³	upar
One	was	king.	To-him	seven-very	sons.	The-seven	above
Vir-bāi	bahen	hatī.	Āsō	mās	āvyō.	Aj*wālō	pakh*wādō ⁴ āvyō.
Vir-bāi	sister	was.	Āśvin	month	came.	Bright	fortnight came.
Wajē-daśam ⁵ nō ⁵	dahādō	āvyō.	Sātē	bhāirōnī ⁶	wahurōē		
Of-the-Vijaya-daśamī	day	came.	The-seven	of-brothers	by-sisters-in-law		
warat	mādyā.	Bahen	kahē,	'bhābhī,	bhābhī,	manē	
vows	were-begun.	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me	
kō'tō ⁷	hū	karū.	Bābhī	bōlyā, ⁸	'tam-thī	thaśē	
(if)-you-say,-then	I	may-do.'	The-sisters-in-law	said,	'you-by	it-will-become	
nahi.'	Bahenē	kīdhū, ⁸	'thaśē,	tōē	kariś;	nahi	
not.'	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not	
thāy,	tōē	kariś.'	Vir-bāi	tō	warat	lainē	
(if)-it-become,	even-then	I-will-do.'	Vir-bāi	then	the-vow	having-taken	
sūtā. ⁹	Dōhēli	rītē	pūrū	karinē	ujavyū.	Ghañē	
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many	
dahādē	Gōr-mā	rījhyā,	anē	Vir-bāinē	tō	lilā-lahēr	
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāi	on-the-one-hand	happiness	
thai-gai.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā			
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother			
upar	lāghaṇ	kari.	Gōr-māē	sap ^{nā} ¹⁰	dīdhā,	'ām	
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given,	'in-this-manner	
karaj	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē
object	not	may-be-accomplished.	Vir-bāi's	time	consider.	Her	in-manner

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhmaṇ caste.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. *The seven.*

⁴ *Pakh*wādō* is here colloquially used in the masculine. The usual form is *pakh*wādyū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Bō, dō, and lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kahō, tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kahyū*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap^{nā}*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul^anē sātē sōnānū phul āpyū; pāṇī
 vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am^arat ālyū. Tamē
 for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh^anī
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 mārī phul^anē sātē jal chadhāvyā; khāwā sātē jal
 the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī ritē jē karyū, tē kharā bhāw-thī
 was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū pāṇī tē tamārā am^arat-thī paṇ mē ad^akū
 was-done. Vir-bāi's water that your nectar-than even by-me more
 ganyū. Sōnē-thī tō amē līpīē-chhīē, nē am^arat-thī amē
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mājīē-chhīē. Amē tō bhāw^anā bhūkhyā chhīē. Vir-bāi
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar^asē, tēnē Vir-bāi jēwū thaśē. Tamē kar^asō, tēwū
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām^asō.
 will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સંવત ઓગણીસે એકત્રીસ, પોસ માસ ગુરુવાર ;
સુકલ પક્ષની સાતમે, જોને ઝાલ્યો ઝટ અસવાર.

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુદ્ધ વેહેલ ;
પકડ્યો તેને એક પલકમાં, ત્યારે પામ્યો જવા નવ ઘેર.

મહારાવ૦ ૨

કાંધો કાંપમાં કેદ ને, જપત કચું ધરખાર ;
પાપ સુકે નહી કોઈને, એ તો કોણ કરે વેહેવાર.

મહારાવ૦ ૩

ફવાઈ ફરી અંગ્રેજની, થરથર ધૂળે લોક ;
થરો હવે શું રાયનું, સહ પામ્યા અતીશે શોક.

મહારાવ૦ ૪

રાણી બે રદન કરે, સુના કમાબાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમાઈ મોત.

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ.

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાંધો સુજને કેદ ;
કર જોડી કહે કરગરી, મને જોલી બતાવોની ભેદ.

મહારાવ૦ ૭

સર છુઈસ પેલી કહે, કાંધો રાય તમે કેર ;
સરખતમાં ઘોલી કરી, તમે પાચું કરનલને જોહેર.

મહારાવ૦ ૮

કરનલ ફેર રાણી તણા, રેસીડેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ૦ ૯

મહારાવ વિસ્મય થઈ, બોલીઓ દીન વચન ;
નથી ખબર એ મુજને, માફે બહુરે બળે છે મન.

મહારાવ૦ ૧૦

સર હુઈસ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહી કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ૦ ૧૧

ભર્યમાં બન્યો સહી, આ ગરબો રસાલ ;
ઓચીંતો તે લઈ ગયા, જોને મદ્રાસમાં ભુપાળ.

મહારાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW^{ANŌ} GAR^{ABŌ}.
OF-MALĀR-RĀW SONG.

Kēdi banyō-rē bhupāl, Malār-Rāw kēdi banyō-rē.
A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.
 Lāgī pakad^{atā} na wār, Malār-Rāw kēdi banyō-rē.
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

|| Tēk ||

|| Refrain ||

Samvat ōgaṇisē-ēkatrīs, Pōs mās gurū-wār;
Samvat nineteen-hundred-thirty-one, Pōs month Thursday;
 Sukal paksh^{anī} sāt^{mē} jōnē jhālyō jhaṭ as^{wār}.
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. || 1 ||

Malār-Rāw, etc. || 1 ||

Mal^{wā} (for mal^āwā) āvyā mahīpatī, beśī śundar (for sundar) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;
 Pak^{dyō} tēnē ēk palak-mā, tyārē pāmyō jawā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw || 2 ||

Malār-Rāw || 2 ||

Kidhō kām̐p-mā ēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;
 Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw || 3 ||

Malār-Rāw || 3 ||

Duwāī pharī Angrēj^{nī}, thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;
 Thaśē havē sū rāy^{nū}, saū pāmyā¹ atīśē śōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw || 4 ||

Malār-Rāw || 4 ||

¹ Pām^{wū}, although a transitive verb, is construed as though it were intransitive.

Rānī be rūdan karē, Sunā Kamā-bāī sōt ;
Queens two weeping make, Sunā-(bāī) Kamā-bāī with ;
 Karē prārthanā Īś'nī, 'havē āpō hamārũ mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw || 5 ||

Malār-Rāw || 5 ||

Āvyā vipra dēs par-dēs'nā, bethā karē bahu
There-came Brāhmans (of-)the-country of-other-countries, seated make much
jap ;
incantation ;

Dhyān dharē Jugadīś'nū, jānē kālē chhutī (for chhutī) jāśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free

nrip.

the-king.

Malār-Rāw || 6 ||

Malār-Rāw || 6 ||

Kahē Malār-Rāw 'wāk śō kīdhō muj'nē kēd ;'
Says Malār-Rāw 'fault what was-made to-me a-captive ;'
 Kar jōdī kahē karagarī, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
batāwōnī bhēd.'
do-show the-mystery.'

Malār-Rāw || 7 ||

Malār-Rāw || 7 ||

Sar Luis Pēlī kahē, 'kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw || 8 ||

Malār-Rāw || 8 ||

Kar'nal Phēr rānī-taṇō Rēsident Sar'dār ;
Colonel Phayre the-Queen-of the-Resident General ;
 Tēnē haṇ'wā kār'nē, tamē lēs karī nahī wār.'
Him to-kill for, ty-you a-little was-made not delay.'

Malār-Rāw || 9 ||

Malār-Rāw || 9 ||

Malār-Rāw vismay-thaī bōlīō (for bōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-ehhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw || 10 ||

Malār-Rāw || 10 ||

Sar	Luis	Pēli	kahē,	‘nyāy	thaṣē	pavitra ;		
Sir	Lewis	Pelly	says,	‘justice	there-will-be	pure ;		
	Nahī	kar ^a śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra.
	Do-not	make	anxiety	ever,	you	patience	keep	O-friend.
	Malār-Rāw || 11 ||							
	Malār-Rāw || 11 ||							
Bharuch-mā		banyō	sahī,	ā	gar ^a bō	rasāl ;		
Broach-in		was-composed	indeed,	this	song	interesting ;		
	Ō-chītō	tē	lai-gayā ;	jōnē	Madrās-mā	bhupāl.		
	Unexpectedly	they	carried-off ;	see	Madras-in	the-protector-of-the-earth.		
	Malār-Rāw || 12 ||							
	Malār-Rāw || 12 ||							

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhmaṇs came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A gar^abō is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । अने ते-माँ-ना न्हानाए पोताना बापने कहुँ के बापा तमारी माल मिलकत-माँ-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-माँ वेहेँची आपी । बहु दिवस थयाँ नही एटला-माँ तो न्हाना छोकराए सवळी पूँजी एकठी करीने दूर देश तरफ प्रयाण कहुँ ने पोतानुँ सर्वस्व उन्मत्तायी-थी उडावी नाख्युँ । तेनी पासे काँई शेष रह्युँ नही अने ते वखते ते देश-माँ मोटो दुष्काळ पड्यो ने ते मोटी आपत्ती-माँ आख्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-माँ रह्यो । तेणे तेने पोताना खेत-माँ डुकर चराववा मोकल्यो । अने डुकर जे कालाँ खाताँ हताँ तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्याँ नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk māṇas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchi āpī. Bahu diwas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
 ēṭ'lā-mā tō nhānā chhōk'rāē sagh'li pūjī ēk'thī karīnē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattāyī-thī uḍāvi-nākhyū. Tēnī-pāsē kāī śēsh rahyū nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāḷ padyō nē tē mōṭī
and at-that-time that country-in mighty famine fell and he great
 āpattī-mā āvyō. Ē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēnē tēnē pōtānā khētar-mā ḍukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē ḍukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēt bhar'wānē paṇ tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiē tēnē āpyā nahi.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp'wū*, instead of *āp'wū*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvī*), to a distant village; *wāpar'wū*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कहुँ के बापा मारो भाग मने शौपो । बापे तेनी दोलतना बे भाग कखा । थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहके हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोटो दुकाळ पड्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुक्करो चारवा मोकल्यो । डुक्करो खाता तेव्हाल खाई एणे पोतानुं पेट भखुँ-होत पण ते कोइए एने आप्या नहीं ॥

TRANSLITERATION AND TRANSLATION.

Ēk	mānas ^{nē}	be	chhok ^{rā}	hatā.	Tē-mā ^{nā}	nānā	chhōk ^{rāē}
One	to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā	bāp ^{nē}	kahyū	kē,	‘bāpā,	mārō	bhāg	manē śōpō.’
his	to-father	it-was-said	that,	‘father,	my	share	to-me give.’
Bāpē	tēnī	dōlat ^{nā}	be	bhāg	karyā.	Thōḍā	diwas pachhī
By-the-father	his	of-wealth	two	shares	were-made.	A-few	days after
nānō	chhōk ^{rō}	pōtānī	dōlat	lāi	bār	gām	gayō,
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,
anē	tyā	bōh ^{lē} -hāthē	pōtānī	dōlat	wāp ^{rī} -nākhi.	Anē	jhārē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And	when
tēnē	badhī	dōlat	udāvī ^{nākhi} ,	tyārē	tē	dēs-mā	mōṭṭō dukāl
by-him	all	wealth	was-wasted-entirely,	then	that	country-in	a-mighty famine

padyō, anē paisānī ēne garaj lāgī. 'Tyārē tē dēs'nā ēk rahīs
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā dukkārō chār'wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukkārō khātā, tē chhāl khāi ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-hōt, paṇ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌĪĀ.

The Gāmaḍiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmaḍiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Sur^atī*, or the language of Surat.

In pronunciation, Sur^atī continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hũ*, for *śũ*, what? *hōḍē*, for *sōḍē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hũ* or *ũ*, pronounced *ũ*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaũ* for *kahũ*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhũ*, I am, is pronounced *sũ*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk^athũ* or *ēk^aṭhũ*, in one place; *diḍhũ*, *ḍiḍhũ*, or *ḍiḍhũ*, given; *taṅgī* or *ṭaṅgī*, want; *tem* or *ṭem*, that much; *ḍiṭṭhō* or *ḍiṭhō*, seen; *tamārō* or *ṭamārō*, your; *tũ* or *ṭũ*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh^adō* for *dahāḍō*, a day. Cerebral *n* and *ṭ* are rare. Thus we have *kāran*, not *kāraṇ*, a cause; *gaḷē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *ṭ*. Thus, *nāllō* for *nānō*, younger; *lākh^awũ*, for *nākh^awũ*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍiṭṭhō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy^arō* or *māirō*, for *māryō*, struck; *pāy^adō* or *pāiḍō* for *pādyō*, caused to fall, made; *chūy^alō* or *chāilō*, for *chālyō*, went; *may^alō* or *maīlō*, for *malyō*, met; *pōy^arō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp^anē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ũ	hamē, ammē, ammō	tũ	tamē, tammē, tammō.
Agent . . .	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō.
Gen. . . .	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhawũ, chhũ, chhe, chha</i>	<i>chhaiyē, chhāē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>māriē-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārīś*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārīh</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō.</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē.</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ uḥā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Sur^{at}ī is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SUR^{at}ī DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नास्त्राए बापने कयुँ के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाइडा । थोडा (ठोडा) डाहदा-माँ नास्त्रो पोयरो सगलुँ एकथुँ (एकठुँ) करीने दूर मुख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा । भारे तेणे सगलुँ उदावी-दीदुँ (डीदुँ) ते वखते ते मुख-माँ मोटी दुकाल पइडा अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते मुखना रेनारने मइलो जेणे तेनी जमीन-माँ डुक्कर चारवा मोकइलो । तेणे पोतानुँ पेट डुक्कर खाता ते कुसका-थी भइरुँ-होत पण ते कोइए तेने आइपा नइ । अने ते वारे तेनी सुढ ठेकाणे आवी ते बोइलो के मारा बापने ताँ राखेला केटला बढा मानहोने जोखे टेम (तेम) खावानुँ मले-के ने वली ऊँचुँ मुके-के अने उँ तो मुखे भरुँ-छुँ । उँ उठा ने मारा बाप होडे जवा ने केवानो के बापा में टमारी (तमारी) आगळ ईहरनो वाँक कइरो-के अने तमारो होकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडे आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने बच्ची कीधी । पोयराए कयुँ बापा में टमारी रुबडु (रजु) ईहरनो घुनो कइरो-के अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरने तेडीने (टेडीने) कयुँ के सकय-माँ सकइ भळो लावो ने एने पेरावो । एना हाथ-माँ वीटी घालो ने प्रगे जोदा (जोडा) पेरावो अने कउँ के चालो आपणे खाथे पीथे ने गम्मत कर्ये केम-के आ मारो पोयरो मरी-गइली-तो ते फरी-ठी (थी) जीवटो थइलो-के ने खोवई-गइली-तो ते पाछो जइडो के । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज संभळायो । तेणे एक चाकरने बोलाइवो अने पुइछुँ के आ हुँ के । तेणे कयुँ के तारी नास्त्रो भई आइवो-के अने तारा बापे एक जाफट आली-के । कारन के ते हारी पठेम हाजो-हमो आइवो-के । ते-ठी ते गुस्से थयो अने घर-माँ पेठो नइ । तेठी तेनो बाप बार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुँ के में तमारी (टमारी) केटला बधा (बड्ठा) बरहो थया बरदास्त कइरी-के अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । तो-पण तमे मारा दोस्डारी भेगी गम्मत उडाववा एक वोकडुँ पण आइलुँ-नथी । पण आ पोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-के ते आइवो ते-हार तमे एक जाफट (भाफट) आइपी । तेणे जवाप आइलो बेडा तुँ (टुँ) तो हर-हमोस मारी साठे रहि-के अने ते-डी जे सगलुँ मारी कने के ते तारुँ के । अने आ तारो भई मरी-गइली-तो ते जीवटो पाछो आइवो-के अने गुमइ गइली ते पाछो जइडो-के । माटे गम्मत करी राजी थवँ ए बडो-वड के ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

SURATĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk	jan ^a nē	be	pōy ^a rā	utā.	Tē-mā ^ñ -nā	nāllāē	bāp ^a nē		
One	to-man	two	sons	were.	Them-in-of	by-the-younger	to-the-father		
kayū	kē,	‘bāpā,	jē	mil ^a kat	mārē	bhāgē	āvē,	tē	
it-was-said	that,	‘father,	what	property	in-my	in-share	may-come,	that	
manē	āpī-lākhō	(for nākhō).’		Bāpē	mil ^a kat ^a nā	be	bhāg		
to-me	give-away.’			By-the-father	of-the-property	two	shares		
pāidā	Thōdā	(or thōdā)	ḍāh ^a dā-mā ^ñ	(for dahādā-mā ^ñ)	nāllō	pōy ^a rō			
were-made.	A-few		days-in		the-younger	son			
sag ^a lū	ēk ^a thū	(or ēk ^a thū)	karinē	dūr	mulakh	chāilō,	nē	tā	
everything	in-one-place	having-made	a-far	country	went,	and	there		
pōtānī	dōlat ^a nā	waṭānā	waw ^a dāiwā.	Jhārē	tēṇē	sag ^a lū			
his-own	of-wealth	peas	threw-away. ¹	When	by-him	everything			
udāvi	(for udāvi)-diḍhū	(or diḍhū, for diḍhū),	tē	wakh ^a tē	tē	mulakh-mā ^ñ			
	was-squandered-completely,		that	at-time	that	country-in			
mōtō	dukāl	paidō,	anē	tēnē	taṅgi	(or taṅgi)	paḍ ^a wā	lāgi.	
a-mighty	famine	fell,	and	to-him	want		to-fall	began.	
Ēṭ ^a lē	tē	tē	mulakh ^a nā	rēnār ^a nē	mailō	jēṇē	tēnī		
In-the-meantime	he	that	of-country	to-a-dweller	met	by-whom	his		
jamīn-mā ^ñ	ḍukkar	chār ^a wā	mōkailō.	Tēṇē	pōtānū	pēt	ḍukkar		
land-in	swine	to-feed	he-was-sent.	By-him	his-own	belly	swine		
khātā,	tē	kus ^a kā-thī	bhairū-hōt,	paṇ	tē	kōiē			
used-to-eat,	those	husks-by	filled-would-have-been,	but	those	by-anyone			
tēnē	āipā	naī.	Anē	tē	wārē	tēnī	sudh	(for sudh)	thēkānē
to-him	were-given	not.	And	that	at-time	of-him	sense		in-place
āvi,	tē	bōilō	kē,	‘mārā	bāp ^a nē	tā	rākhēlā	kēt ^a lā	
came,	he	said	that,	‘my	in-of-father	near	hired	how-many	
badhā	(for badhā)	mānahōnē	jōyyē	tem	(or tem)	khāwānū	malē-chhe,		
	all	to-men	is-sufficient	so-much	of-eating	they-getting-are,			
nē	wali	ūchū	mukē-chhe,	anē	ū	tō	bhukhē		
and	also	above	leave,	and	I	on-the-other-hand	by-hunger		
marū-chhū.	Ū	uthā	nē	mārā	bāp	hōḍe	jawā	nē	kēwān
dying-am.	I	will-arise	and	my	father	near	will-go	and	will-say

¹ Threw away like peas, squandered.

kē, “bāpā, mē tamārī (or tamārī) āgaḷ Īhar^{nō} wāk kairō-chhe, anē
that, “father, by-me of-you before of-God sin done-is, and
 tamārō chhōk^{rō} kēw^{dāwā} manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 pethē rākhō.” Tē uīthō nē tēnā bāp hōdē āiwō. Paṇ haju ghaṇō
like keep.” He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīthō).
distant he-was, that at-time his by-father as-for-him he-was-seen.
 Tēnē dayā āvī nē tē dōidō nē galē wal^{gi}-paidō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachchī kīdhī. Pōy^{rāē} kayū, ‘bāpā, mē tamārī
kiss was-made. By-the-son it-was-said, “father, by-me of-you
 rubaḍu (or raju) Īhar^{nō} ghuṇō kairō-chhe, anē tamārō pōy^{rō} kēw^{dāwā}
before of-God sin done-is, and your son to-be-called
 manē lājam nathī.’ Paṇ bāpē nōkkarōnē tēdinē (or tēdinē)
to-me fitness is-not.’ But by-the-father to-the-servants having-called
 keyū kē, ‘sakay-mā sakai jhabbō lāwō nē ēnē pērāwō.
it-was-said that, “good-in good a-robe bring and to-this-one put-on.
 Enā hāth-mā vīṭī ghālō, nē pagē jōdā (for jōdā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;
 anē kaū kē, “chālō, āp^{nē} khāyyē piyyē nē gammat (for gamat)
and I-say that, “come, let-us-all eat drink and merriment
 karyē; kem-kē ā mārō pōy^{rō} marī-gailō-tō, tē pharī-thī (or thī)
make; because-that this my son dead-gone-was, he again
 jīw^{tō} (for jīw^{tō}) thaīlō-chhe; nē khōwai-gailō-tō, tē pāchhō jāidō
living become-is; and lost-gone-was, he again recovered
 chhe.” Nē tēō gammat kar^{wā} lāigā.
is.” And they merriment to-make began.

Tēnō waḍō pōy^{rō} khētar-mā utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
 āiwō, tem gān-tān^{nā} awāj sābh^{lāyā}. Tēnē ēk chākar^{nē}
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant
 bōlāiwō, anē puichhū kē, ‘ā hū chhe?’ Tēnē keyū
he-was-called, and it-was-asked that, “this what is?” By-him it-was-said
 kē, ‘tārō nāllo bhaī āiwō-chhe, anē tārā bāpē ēk jāphaṭ
that, “thy younger brother come-is, and thy by-father a feast
 āli-chhe; karan kē tē hārī pathem hājō-hamō āiwō-chhe.
given-is; because that he well like safe-sound come-is.
 Tē-thī (for -thī) tē gussē thayō, anē ghar-mā pethō naī.
That-from he in-anger became, and the-house-in entered not.

Tē-thī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.
That-from his father outside came and of-him entreaties were-made.
 Tēnē tēnā bāp^anē kayū kē, 'mē tamārī (or tamārī) kēṭ^alā
By-him his to-father it-was-said that, 'by-me your how-many
 badhā (or badḍhā) bar^ahō thayā bardāst kairī-chhe, anē kōi wakhat majāt
all years were service made-is, and any time single
 tamārā (or tamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgī gammat udāw^awā ēk wōk^aḍū pan āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Pan ā pōy^arō jēnē tamārī māl-matā rāḍō-mā phanē-phāt-karī.
But this son by-whom your property harlots-in having-wasted
 mukī-chhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī.
thrown-is, he came him-for by-you a feast was-given.'
 Tēnē jabāp āilō, 'bettā, tū (or tū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always
 mārī sāthē rahē-chhe, anē tē-tṭhī (for -thī) jē sag^alū mārī kanē
of-me with remaining-art, and that-from what all of-me near
 chhe, tē tārū chhe. Anē ā tārō bhai marī-gailō-tō,
is, that thine is. And this thy brother dead-gone-was,
 tē jiw^atō pāchhō āiwō-chhe; anē gumāi gailō, tē pāchhō jāidō-chhe;
he living again come-is; and lost went, he again recovered-is;
 mātē gammat karī rāji thawū ē baḍōbaḍ chhe.
therefore merriment having-made happy to-be this proper is.'

ANĀW[^]LĀ OR BHĀṬHĒLĀ.

This is the dialect spoken by Bhāṭhēlā or Anāw[^]lā Brāhman̄s of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur[^]tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhīl Dhōḍiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur[^]tī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>sīē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^abhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk^ahā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvyāhān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^abhāṇ^anā* or *Har^abhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Angrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^ahā* or *ām^ahā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^ahā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^anā*, we were doing; *majūrī jāṭī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat^anā* (for *kar^atō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāit^anē*, going, and *nēt^anē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *i*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણના. અમી હરભાણા રખો કતના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રપિઆ માગ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખો રાખ્યો. પણુ આવત વરસ પણુ રપિઆ ની આપ્યાન. તાહાં પાસા અમહં રપિઆ માગ્યાન. તેથી ગામનોકહં રખો નેતનેન તલાવ્યાહાન આખો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ઉભોઈ તાલુકા ગામ ગોપારપરામી જઈતને ખેતી કનાહા રહ્યાન. પણુ એક વરસ પાક્યો તથા ખીજ વરસ ઘોડો ઘણો વીયો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા તીયા કની ગયાન. તાહાં તીયે યોક્યોક એટલો અનાજ આવત વરસ લગી માથી પુરો વયની. વાસત અંગ્રેજીમી જત મેહનત મજૂરી કરે જીવતા રાત. આવત વરસ પાસા તમી આવળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāśi amī Har^abhān^anā. Amī Har^abhānā rakhō kat^anā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,

tī āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us

5 waras-lagī nī āpyān. Tāhā am^ahā rūpiā māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then

nōk^ahā kahyō kē, ‘āwat waras amī rūpiā āpūhū.’ Tāhā
by-people it-was-said that, ‘coming year we money shall-give.’ Then

am^ahā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not

āpyān. Tāhā pāsā am^ahā rūpiā māgyān, tēthī gām-nōk^ahā
was-given. Then again by-us money was-asked, thereupon by-village-people

rakhō nēt^anēn talāvyāhān āpyō. Tēthī mēh^anat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire

jatī rī. Tēthī gām chhōḍīn amī Gāy^ak^awāḍī-mī Dabhoī
going-away was. Thence village having-left we Gaikwāḍī-in Dabhoi

tālūkā gām Gōpār-parā-mī jāit^anē khētī kanā-hārū rahyān; paṇ
Tālūkā village Gōpālpur-in going cultivation making-for remained; but

ēk waras pākhyō, tathā bij waras thōḍō-ghanō viyō. Tīj
one year (the-crop)-ripened, and second year scanty-very(-crop) became. Third

waras war^asād ālā-nī. Tāhā āmā gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near

gayān; tāhā tiyē yōkyō-k, ‘ēṭ^alō anāj āwat waras-lagī
went; then by-him it-was-said-that, ‘so-much grain coming year-to

mā-thī purō way-nī; wāsat Angrējī-mī jāt mēh^anat-
me-from sufficient becomes-not; therefore English-among going labour-

majūri kāi jīw^atā rāt, āwat waras pāsā tamī āw^ajā.
working-for-hire having-done living (if-) you-remain, coming year again you come.’

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsis varies from the standard form of the language in some respects like the Gāmādiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *padyō*, he fell; *āgal*, not *āgal*, before; *tēnē*, for *tenē*, by him; *pan*, for *pan*, even. As in the Gāmādiā dialects, it shows a tendency to drop the letter *h*. Thus, *ũ*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ũ*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sũ*, not *sũ* or *hũ*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.	
1	<i>mārũ-ch</i>	<i>mārīc-ch</i>	
2	<i>mārē-ch</i>	<i>mārō-ch</i>	
3	<i>mārē-ch</i>	<i>mārē-ch</i>	

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^sē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār^sũ*, not *mārīśũ*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hũ tyā sutē nahī* for *jō manē khabar hōt, tō kadī pan hũ tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *jawũ*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk^rrāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા. તેમના નહાલા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેંચી આપી. ધના દાદા થયા નહીં એટલામા નહાલા છોકરાએ પોતાની પુંજ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાખ હાલતની અંદર બદલી યુમાવી દીધી. તેની પાસે એક પૈ પન રહી નહીં ને એ વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આફતમા આવી પરિયો ને તે દેસના મોટું ઘેરના માનસ પાસે ગીયો ને તેના આશ્રમા રયો. તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો. દુકર જે છાલાં ખાતા હતા તે ખાઈને પેટ ભરવાને પન તે રાજ હતો. પન તે પન કોઈએ તેને આપિયાં નહીં.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas^{nē} be chhōk^{rā} utā. Tē-mā-nā nhāllā chhōk^{rāē}
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, 'bāwā, tamārī dōlat-mā-thī jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share
 mārō thāy, tē manē āpō.' Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tēwan-mā vēchī āpi. Ghanā dādā thayā naī ēṭlā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk^{rāē} pōtānī puñjī ēk^{ti} karinē dūr dēsāwar
the-younger by-son his-own property together having-made a-far country
 giyō, nē tā kharāb hālat^{nī} andar baddhī gumāvī-didhī. Tēnī
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan rahī naī, nē yē wakh^{tē} tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyo. Tē-thī tē mōṭṭī āphat-mā āvi
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyo, nē tē dēs^{nā} mōṭṭē gher^{nā} mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnē pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēt bhar^{wānē} pan tē rāji utō. Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā naī.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtari dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtari.

Charōtari closely resembles the other Gāmadiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōñi*, water; *hōdā*, a bull. It is shortened in *bhañ* for *bhāñ*, a brother, *khainē* for *khāinē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyō* for *dzayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *sēgō* for *sīgō*, husks; *hēdyō* for *hīdyō*, he started; *vēṭi* for *vīṭi*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mō*, in; *thyū* or *thyu*, it became; *dzaū*, for *dzaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur^{ti}. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēw^rrāwā* for *kahēw^rrāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dzh* in the specimens and list of words. Examples are *vētsi*, having divided; *tshōk^rrō*, a son; *dzadyō*, found; *dzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (૭) or (૮) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsēt^rlā* for *kēt^rlā*, how many; *dits^rrō*, for *dik^rrō*, a son; *nāts^rh^wū* for *nākh^wū*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw^rtsēt* for *sāw^rchēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadzūwan* for *sajūwan*, alive.

In the word *hām^rrīnē* for *sābhālīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Sur^{ti}, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā̃*, houses; *tshēt^arā̃*, fields. *Ś̃* is a postposition of the instrumental, as in *khush̃-ś̃*, joyfully.

Pronouns.—The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hũ, ũ</i>	<i>amē, amhē</i>	<i>tu, tũ</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē̃</i>	<i>amē, amhē</i>	<i>tē, tē̃</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tāh^arō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ām^anō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-th̃*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kasũ is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ũ* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^atī forms.

	Sing.	Plur.
1	<i>tshũ</i>	<i>tshē</i>
2	<i>tshũ, tshē</i>	<i>tshō, sō</i>
3	<i>tshē, tsha, se</i>	<i>tshē, tsha, se</i>

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur^atī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawũ*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār^awũ* or *mār^awu*, to strike :—

	Sing.	Plur.
1	<i>mārũ-tshu, -tshũ</i>	<i>mārē-tshē</i>
2	<i>mārũ-tshu, -tshũ, -tshē</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārē-tshē, mārē-tsh, mārē-se</i>	<i>mārē-tshē, -tsh, -se</i>

The imperfect is *mār^atō-utō* or *mār^atō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, mārīś</i>	<i>mārīśū</i>
2	<i>mārēś, mārīś</i>	<i>mār^aśō</i>
3	<i>mār^aśē</i>	<i>mār^aśē</i>

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *ḍyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khāinē*, having eaten, for *khāinē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍz tṣhe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *hē nahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના આપને કહ્યું કે, બાપ્પા, તમારી પુંજ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને થોડા દાડા થ્યા નહી એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંજ શમેટી કરીને દેશાવર બ્યો, અને તાં ઉડાઉપણા-માં બધું ખોઈ નાછ્યું. અને ઝારે હના-કને-થી બધુ ખલાસ થયુ તારે એ મુલક-માં ભારે દડાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લિધો. એણે હેને ભુંડ ચારવા છેતર-માં મોકલ્યો. ડુકર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એય એને કોઈએ આપ્યા નહી. ઝારે એને ભાન આયુ તારે એ ખોલ્યો કે, મારા આપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં ભુજે મરવુ પડે-છે. હવે તો હું મારા આપ-કને જઉ ને કહુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો કર્યો છે, ને તમારો છેયો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના આપ-કને બ્યો. પણ એના બાપાએ એને આધે-થી બ્યો, એટલે દયા આઈ, તે-થી હડીકાડીને એની કાટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ આપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. આપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઇને હને પેરાઓ, એને હાથે વેંટી ધાલો ને પળે બોડા પેરાઓ; અને ખમ-પીને ખુશી થઇએ; શા-થી કે આ મારો દિયરો બળે મુએલો જિવતો થયો-છે; એ બાવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરભણી આયો તારે ગાણુ ને નાય હામરયા. એક ચાકરને બોલાઇને પુછ્યું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભધ આયો-છે. એ હેમ-ખેમ પાછો આયો તે-થી તમારા બાપાએ ઉજળી કરી-છે. આ હામરીને એ તપી-બ્યો ને ધર-માં પેટાં નહી. હેનો બાપ ધર-બાર આયો ને માંય આવવાને હમજવા માંડ્યો. પણ હેણે જવાબ આપ્યો કે, ચાટલાં વરહથી હું તમારી શેવા કરું-છુ; તમારે કહ્યું કોઈ દાડે. ઉથામ્યું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભધબંદ બેઠે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો બળે બધી પુંજ રાંડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હારે ઉજળી કરી. આપે કહ્યું, દિયરા, તુ તો નીત મારી પાંહે હતો, ને જે મારી કને છે એ બધુ તાર-જ છે કને? આપણે ખુશી થઇને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભધ બળે મુએલો જિવતો છે; તે બાવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk māṇah^{nē} be tshōk^{rā} hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp^{nē} kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal^{kat} hem^{nē}
may-come that to-me give.' And by-him his-own property to-them
 vētsī āpī. Anē thōdā dādā thyā nahī ē^{lā}-mō pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk^{rā}ē pōtānī badhī puñjī sāmētī karīnē dēsāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tā udāupaṇā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl padyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā pad^{wā} mādyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs^{nā} ēk rēh^{wā}sinō ās^{rō} lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhund tsār^{wā} tshētar-mō mōk^{lyō}. Dukkar dzē tshōdā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-sī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē hōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp^{nā} tsēt^{lā} badhā nōkar-tsāk^{rōnē} khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ē^{lū} tshe; nē mārē ahī bhutshē mar^{wu} padē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēd mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par^amēsar^anō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw^arāwānē lāyak nathi; manē pagār āpī tsākar rākhō." 'Ām
to-be-called worthy am-not; to-me pay giving servant keep." So
 kahinē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyō ēṭlē dayā āi, tē-thī haḍi-kāḍinē ēnī kōṭē bādzhī-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī karī. Tshōk^arāē bāp^anē kahyū, 'bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par^amēsar^anō ghanō karyō-tshe; nē tamārō dits^arō kēw^arāwānē lāyak
of-God sin done-is; and your son to-be-called worthy
 rahyō nathi.' Bāpē ēnā nōk^arōnē kahyū kē, 'hārā-mō hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good
 was^atar lāinē hanē pērāo; anē hāthē vēṭī ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōḍā pērāo; anē khai^a-pinē khuṣī thaiē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sā-thī kē ā mārō dits^arō dzānē muēlō dziw^atō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshe." Em karinē badhā rādzi thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh^atē ēnō mōtō tshōk^arō tshētar-mō hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near
 āyō tarē gāṇu nē nāts hām^aryā. Ēk tsākar^anē bōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, 'ā badhī dhām-dhum sēnī tshe?' Tsāk^arē
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant
 kahyū kē, 'tamārō bhai āyō tshe. Ē hēm-khēm pātshō āyō
it-was-said that, 'your brother come is. He safe-and-sound back came
 tē-thī tamārā bāpāē udzāṇī karī-tshe.' Ā hām^arinē ē
therefore your by-father a-feast made-is.' This having-heard he
 tapī-dzyō, nē ghar-mō pethō nahi. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came
 nē mōy āw^awānē ham^adzāwā māndyō. Paṇ hēnē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 'āṭlā warah-thī hū tamārī sēwā karū-tsū; tamāru kahyū kōi
'so-many years-from I your service doing-am; your word any
 dādō uthāmyū nathi; tōya tamē manē ēk bak^arinā batstsā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har^akhu-ya mārā bhai-band-dzōḍē gammat kar^awā nathi ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk'rō dzēnē badhī puñjī rāḍō-mō dhul-mēl'vī-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzāñī kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuṣī thañnē gammat
is that all thine-alone is-is-it-not? By-us glad becoming merriment
 kar'vī ē lādzam tshe; sā-thī kē ā tārō bhaī dzāñē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw'tō-tshe; tē khōwāyō-tō, tē dzadyō tshe.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચોરલાક ચોરો પેહીને ઘરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોંઢે પેઠા મરઘડા વના જતું લેવા કશું નહિ જડ્યું. તેથી તે તેને ઉચ્છાદિને લઈ જ્યાં. પણ તે તેને મારી નાંછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચોરો કામનો તે હતો માણસને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, લુચ્ચા એજ કારણ હાર તાર માથું અમે મચેડી નાંછીશું. કેમજે તું લોકોને ભડકાવોજ અને જગાડી રાખોજ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH^{AD}Ō.
THE-THIEVES AND THE-CHICK.

Tsēt^lāk tsörō pehinē ghar-mō vitsār-thī tsōrī kar^awānā
Some thieves having-entered a-house-in design-with theft to-commit
tē-mā ; ē^tlē tē mōhē pethā, maragh^adā wānā dzēwū
it-in ; in-the-meantime they inside entered, a-cock except worth
lēwā kaśū nahi dzadyū, tē-thī tē tēnē uñtsakinē
to-take anything not was-found, therefore they him having-raised
lai-dzyā. Pan tē tēnē mārī-nā^{ts}h^awā dzatā-hatā. Tānē tēnē
took-away. But they him to-kill going-were. Then by-him
dziwanē hāru bahu kālāwālā karyā, tem^anē hambhārīnē tsēt^lō
life for much beggings were-done, them having-put-in-mind how-much
kān^anō tē hatō mānāh^anē kuk^adēkuk karīnē, anē tem^anā kām
useful he was to-mankind crowing having-made, and their work
hāru wahēlā dzagādīnē. Tem^anē kīdhū, 'lutstsā,
for betimes having-wakened. By-them it-was-done (i.e. said), 'villain,
ē-dz kārān hāru tāru mātthū amē matsēdī-nā^{ts}hīśū. Kem-dzē
this-very reason for thy head we will-wring-off. For
tū lōkōnē bhad^akāwō-tsha, anē dzagādī rākhō-tsha,
thou to-the-people alarming-art, and having-awakened keeping-art,
tē-thī tārē līdhē nīrāntē amē tsōrī kari śak^atā-nathī.
therefore thee for in-quiet we theft having-done able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE CHICK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kunbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭidārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭidārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pāṭidārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōṇō*, for *nāṇō*, younger; *pōhē*, for *pāsē*, near; *gōm'dū*, for *gām'dū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīch'rō*, for *dīk'rō*, a son; *chūdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsū*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk'rō*, for *chhōk'rō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *sū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh'wū*, for *rākh'wū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭidārī. Here the pronoun of the second person is written with a cerebral *ṭ*. Thus, *ṭū*, thou. Similarly, we have *ṭō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vīchār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^awān-nē kar^awū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou; *tē*, by thee; *tāḍē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Chīyā gōm^anō* is 'of what village?' With *chīyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kīyā*. Compare Hindōstānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^awū*, in *Bhag^awān-nē kar^awū*, also means 'done.'

As a specimen of Pāṭīdārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વેણીયો તો; તેના ચાર સોકરા તા, ને એનો આપ મોઢે પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જીવતા જીવે મોઢા તૈણને અહં અહં રૂપીઆ આલ્યા, અને હૈથી નોંનાને પાંચે રૂપીઆ આલ્યા. ભગવાંનને કરવું કે એમનો આપ હાલે થયો. દુકાને બેઠે એવો થ્યો. નોંના સોકરાએ વચાર કર્યો કે હું હો ગઢ ફરવા જઢ ત્યારે છેતે વણુજરાનો ફૂતરો દેજ્યો. પેલા સોકરાએ કહ્યું કે એનું ને માગું તે આપું. તું માન્ય માન્ય. વણુઝારે હો રૂપીઆ માન્યા. તે વરતી એણે તો ફૂતરો રાજ્યો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણુ રાજ્યો. પસે પસે મલાડી રાજી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીઓ ફૂતરો આલ્યો, તોયે સોડી ડહાહતી ને ડહાહતી રહી. પસે એ સોકરો તો આગર હેંડ્યો. હેંડતાં હેંડતાં મદારી હોમો મળ્યો. એનો બધો વેહ તુમડી મ્હોર, અધુંય હો રૂપીએ રાજ્યુ. મ્હોર વળડી જોઈ તો ચીધું બરોબર વાજી. પસે આગર હેંડ્યો. હેંડતાં હેંડતાં વચાર્યું કે મારા મોઢા ભધ પોંહે જી, તાં જ્યો અને તૈણે ભધ પોંહે હાપ કાડ્યો. તેથી તૈણે ભધ દેખી દેખીને નાહા. મોઢા ભાધએ ચીધું ટેં આ છું કળ્યું. ટેં આપનું કલ જોળ્યું, જતો રહે માલા હાહદા ઘેદ. પસે આપ પોંહે જ્યો. આપને આપા કયા. તારે આપે જોલજ્યો, પસે આપે ચીધું માડો ડીચડો શાંનો, દુ ટાડે ફાવે તાં જી. હું માડા ઘડ માં નધ. આપે કયું કે હું માડા ઘડ માં આયો ટો ટાડું ભોયું વાડી નાંછેશ. તેથી શેમાડે તલાવડી ઉપર જધ બેડો. તાં એક હાપ ડોકું કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કયું ને ચીધું કે પેલો હાપ ડોકું કાઢી રયો સે; તે મારો મોંમો સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા કયું. પસે કયું કે મોંમા મને એક વાર જધ આવવા હો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ઘણી પોંહે આવીને કહે કે, મારો મોંમો આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોંમે આયો ને ચીધું માન્ય માન્ય જો મોંજું તે આપું. પસે પેલે સોકરે કયું કે મણી આપું તો લોણીયાને સુટો કરી આવવા દેજી. મણી મોંમે કાઠી આપી. પસે એવો એ ટેકરે જીડી બેઠો. પસે તો હોનાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કયું. તેથી મ્હેલ ને પાયગાને ચોક્કર કોટ બંધયો. હવાર થયું. હૈ લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્યો સે. વોણીયા દીયરીઓ પઠણાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંચ રયા ને રાજો સોડી પઠણાઈ દીધી ને નગારાં આથી ને ડણકા આલ્યા ને ખેપીને હપ્પી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀḶĀNĪ WĀT.
A OF-DHĀRĀḶĀḶ STORY.

Ēk wōṇiyō tō; tēnā chār sōk^arā tā, nē ēnō bāp mōdō
A merchant was; of-him four sons were, and their father sick
padyō. Ēnē wachār karyō kē, 'hū marēs, tyārē sōk^arā
fell. By-him thought was-made that, 'I shall-die, then sons
wadhi-mar^asē.' Tē-thi tē pasē jiw^atā-jivē mōtā.
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
tain^anē bahē bahē rupiā ālyā, anē hau-thi
to-three two-hundred two-hundred rupees were-given, and all-than
nōnānē pāchchhē rupiā ālyā. Bhag^awān^anē kar^awū kē
to-younger five-hundred rupees were-given. By-God it-was-done that
em^anō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
Nōnā sōk^arāē wachār karyō kē, 'hū hō-hō gau
The-youngest by-son consideration was-made that, 'I hundreds miles
phar^awā jau.' Tyārē chhētē wan^ajārānō kūt^arō dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-Wanjārō a-dog was-seen. That
sōk^arāē kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
mājya.' Wan^ajārē hō rupiā mājyā. Tē war^atī
ask.' By-the-Wanjārō hundred rupees were-asked. That after
ēnē tō kūt^arō rāchhyō. Tē pasē gōm^adā-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
dhārālāne gher pōpat tō, tē paṇ rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards
pasē malādi rāchhi. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
ēk wāgh^ari tēnī sōdinē hāh^arē warāw^atō-tō, tē mālyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He
kahētō-tō kē, 'rāti sōch^anō mar^agaḍō ālyō, kālīō kūt^arō ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tò-yē 'sōdī dah^adah^atī nē dah^adah^atī rahī.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this
 sōk^arō tō āgar hēdyō. Hēd^atā hēd^atā
boy on-the-other-hand further walked. In-walking in-walking
 madārī hōmō malyō. Ēnō badhō vēh, tum^adī, mhōr,
a-snake-charmer opposite was-met. His all costume, gourd, pipe,
 badhū-y hō rupīe rāchhyu. Mhōr wajādī
all-even hundred on-rupee was-kept. The-pipe having-caused to-sound
 jōī tō chīdhū, 'barōbar wājī.' Pasē
having-seen then it-was made (i.e. said), 'correctly it-sounded.' Afterwards
 āgar hēdyō. Hēd^atā hēd^atā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōtā bhaī pōhē jāū.' Tā jyō anē tainē bhaī
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē hāp kādyō. Tē-thī tainē bhaī dēchhī-
near a-snake was-produced. Thereon the-three brothers having seen-
 dēchhīnē nāthā. Mōtā bhāīe chīdhū, 'tē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū kalyū? Tē bāp^anū kal bōlyū, jatō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh^adā dhēd.' Pasē bāp pōhē jyō.
remain my father-in-law Dhēd.' Afterwards the-father near he-went.
 Bāp^anē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chīdhū, 'mādō dīch^adō sāmō? Tū tādē
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phāvē, tā ja. Tū māḍā ghaḍ-mā nāī.' Bāpē kayū
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said
 kē, 'tū māḍā ghaḍ-mā āyō, tō tādū bhōthū wādī-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmādē talāw^adī upar jāī bethō. Tā ēk hāp dōkū
in-the-field a-tank on having-gone he-sat. There a snake head
 kādhīnē jōī ryō-tō. Tārē kaṇḍiānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ^awānū kayū, nē chīdhū kē, 'pēlō hāp dōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kādhī r'yō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw^awānū wasan āpī jyō. War^atī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōē, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayū kē, 'mōmā, manē ēk wār jāi āw^awā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come
 dō.' Nāg Dēw^atānē wāsā thai. Pasē pōtānā dhaṇi pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 maṇi māg^ajō.' Nē war^ati mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 chīdhū, 'mājya mājya, jē mōgū, tē āpū.' Pasē pēlē sōk^arē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'maṇi āpū, tō bhōṇiyānē suṭō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw^awā dēū.' Maṇi mōmē kāḍi āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ē tēk^arē ūthī beṭhō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'hōnānō mhēl, ghōḍānī pāy^agā thai-jāō,' em kayū; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy^agānē chōphēr kōṭ bādhayō (for bādhāyō). Hawār thayū.
and troops on-four-sides battlements was-made. Morning became.
 Hau lōk kahē kē, 'wag^adō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War^ati kahē, 'chīyā gōm^anō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōṇiyā dīch^arīō paṇāw^awā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōṇiyā chyāy rayā? nē rājē sōḍi paṇāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 dīdhī, nē nagārā āthī nē ḍaṇ^akā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōli caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd.' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.²' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēd is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VAḌŌDARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭanī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw^alā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭidārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

Ā is shortened before *ī*, as in *bhaī*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēṭ^alā*, for *kēṭ^alā*, how many; *chēwadāw^awū*, for *kēwadāw^awū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur^atī; thus, *pōttānō*, own; *badh^adhū* for *badhū*, all.

S often becomes *h*, as in *hābh^alī*, for *sābh^alī*, having heard; *ham^ajāwū*, for *sam^ajāwū*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country; *hōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū^a-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district, who do not speak Bhīl.

¹ See Vol. IX, Part III., pp. 198 and ff.

GĀMAḌĪĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmāḍiā of the centre and north-west Ahmedabad district does not differ materially from the Pāṭidārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hót* in *bharyũ-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMADIĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણસને એ દિવસે હતા. ને તેમોના નોનાએ બાપને ચીકું કે બાપા માલમતાનો મારો ભાગ મને આપો. અને બાપે માલમતાની વેહચણી કરી. ને થોડા દી કડે નોનો છેપો સધળું ભેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજનમાં પૈસો ખર્ચી નાંખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણ પડવા લાગી. તે દેશના એક શેકને ત્યાં જથી રહ્યો; જણે પોતાકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જ શેંગો ભુંડ ખદ રહેતા, તેમોંથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણ કોઈએ તેને આલી નહીં.

TRANSLITERATION AND TRANSLATION.

Ēk māṇas^anē be dich^arā hata. Nē tē-mō-nā nōnāē
One to-man two sons were. And them-in-of by-the-younger
 bāp^anē chīdhū kē, ‘bāpā, māl-matānō mārō bhāg
to-the-father it-was-made (i.e. said) that, ‘father, of-the-property my share
 manē ālō.’ Anē bāpē māl-matānī vēh^achaṇī karī. Nē
to-me give.’ And by-the-father of-the-property division was-made. And
 thōḍā dī kaḍē nōnō chhaiyō sagh^alū bhēlū karī
a-few days after the-younger son everything together having-made
 par-dēs gayō, nē tyā mōj-majā-mō paisō khar^achī-nōkhyō.
a-far-country went, and there debauchery-in money entirely-expended.
 Nē tē pachhī tē dēs-mō mōtō kāl padyō, nē tōnē
And that after that country-in a-mighty famine fell, and to-him
 tōṇ pad^awā lāgī. Tē dēs^a-nā ēk sēth^anē tyā jayī
want to-fall began. That of-country a to-rich-man there having-gone

rahyō, jēnē pōtikā chhētar-mō bhunḍā chār^awā mōkalyō. Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
 jē sēgō bhunḍā khāi-rahētā tē-mō-thī pōtānū pēt
what husks the-swine eating-were them-in-from his-own belly
 khuṣi-thī bharyū-hat, tē paṇ kōiē tēnē āli
happiness-with would-have-been-filled, that even by-anyone to-him was-given
 naī.
not.

GĀMADIĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmāḍiā of the centre and north-west Ahmedabad district does not differ materially from the Pātīdārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hót* in *bharyũ-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMADIĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણસને એ દિવસ હતા. ને તેમોના નોનાએ બાપને ચીકું કે બાપા માલમતાનો માસે ભાગ મને આલો. અને બાપે માલમતાની વેલચણી કરી. ને થોડા દી કડે નોનો છેવે સઘળું બેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખરચી નોખ્યો. ને તે પછી તે દેશમાં મોટા કાળ પડ્યો, ને તેને તોણ પડવા લાગી. તે દેશના એક શેકને ત્યાં જઈ રહ્યો; જોણે પોતીકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જ શેંગો ભુંડ ખમ્મ રહેતા, તેમોથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણ કોઈએ તેને આલી નહીં.

TRANSLITERATION AND TRANSLATION.

Ēk	mānas ^a nē	be	dich ^a rā	hatā.	Nē	tē-mō-nā	nōnāē		
One	to-man	two	sons	were.	And	them-in-of	by-the-younger		
bāp ^a nē	chidhū	kē,	'bāpā,	māl-matānō	mārō	bhāg			
to-the-father	it-was-made (i.e. said)	that,	'father,	of-the-property	my	share			
manē	ālō.'	Anē	bāpē	māl-matānī	vēh ^a chaṇī	karī.	Nē		
to-me	give.'	And	by-the-father	of-the-property	division	was-made.	And		
thōḍā	dī	kaḍē	nōnō	chhaiyō	sagh ^a lū	bhēlū	karī		
a-few	days	after	the-younger	son	everything	together	having-made		
par-dēs	gayō,	nē	tyā	mōj-majā-mō	paisō	khar ^a chī-nōkhyō.			
a-far-country	went,	and	there	debauchery-in	money	entirely-expended.			
Nē	tē	pachhī	tē	dēs-mō	mōtō	kāl	padyō,	nē	tēnē
And	that	after	that	country-in	a-mighty	famine	fell,	and	to-him
tôn	pad ^a wā	lāgi.	Tē	dēs ^a -nā	ēk	śēth ^a nē	tyā	jayī	
want	to-fall	began.	That	of-country	a	to-rich-man	there	having-gone	

rahyō, jēnē pōtikā chhētar-mō bhunḍā chār^awā mōkalyō. Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
 jē sēgō bhunḍā khai-rahētā tē-mō-thi pōtānū pēt
what husks the-swine eating-were them-in-from his-own belly
 khuśi-thi bharyū-hat, tē paṇ kōiē tēnē āli
happiness-with would-have-been-filled, that even by-anyone to-him was-given
 nāī.
not.

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwarī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāz*, a brother, is shortened, and we have *bhaī*. The vowel *a* is changed to *ī* in *diyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔઔ *chōdō*, for *chādō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small; *mōḷḷ* for *māḷḷ*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nīchē*, below; *kēmat*, for *kīmat*, price; *vēḷī*, for *vīḷī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukḥ*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā̃*, houses; *nōk^arā̃*, servants, instead of the standard *gharō*, *nōk^arō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ચ, છ, and સ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સવચેત *sāw^achēt*, conscious, is actually written ચવસેત *chhāw^asēt* in the first specimen, and similarly સિદ્ધચેત *sābhalyō*, he heard, is written ચિદચેત. Other examples of the pronunciation of these letters are *sāk^arī*, for *chāk^arī*, service; *chyār* or *sār*, four; *pāṣ*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar^asī*, for *khar^achī*, having spent; *sār^awū*, for *chār^awū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, i.e. is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *ē*, or *y*, it is pronounced (and written) *j*. Thus, *lāg^awū*, to begin; but *lājī*, she began; *lājyā*, they began; *war^ajyō*, for *waḷ^agyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōṭī*, for *kōṭē*, on the neck; *āṭh* or *āth*, eight; *ēk^atu*, for *ēk^athū*, in one place; *dīthō*, for *dīthō*, seen; *tēnē*, for *tēnē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *D* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahāḍā*, a few days; *urārī*, for *uḍāḍī*, having squandered; *par^awū*, for *paḍ^awū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *sō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khushi*, happiness; *kah^amīr*, for *kāśmīr*, Kashmir; *ham^ajāyō*, for *saṃ^ajāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk^atu*, for *ēk^athū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *ḷ*, like *ḍ*, regularly becomes *r*. Thus, *mar^awū*, for *maḷ^awū*, to mingle; *sagh^aru*, for *sagh^aḷū*, entire; *āgar* or *āgaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāt-wārō*, for *hāt-wāḷō*, a shop-keeper; *war^ajyō*, for *waḷ^agyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk^arā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōṭī*, for *kōṭē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōṭā-bhā*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp^adē*, we (including the person addressed); *amārō*, *āp^adō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēnē*),

by him, to him; *ī* or *ê*, he (declined regularly, thus, *inō* or *ênō*, of him); *kun*, who? *hũ*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sũ.</i>	<i>saũyē, sīyē, sa.</i>
2	<i>sē, sã.</i>	<i>sō.</i>
3	<i>sē.</i>	<i>sī, sē.</i>

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natũ āpyu*, was not given. 'I shall be' is *hōīs* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārũ-sũ, mārusu.</i>	<i>māriyō-saũyē, etc.</i>
2	<i>mārē-sã, mārēsē.</i>	<i>mārō-sō.</i>
3	<i>mārē-sē.</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīs, mārēh.</i>	<i>mār^asũ, mār^ahũ.</i>
2	<i>mārīs, mār^asē, mārēh.</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asē, mār^ahē.</i>	<i>mār^asī, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawũ*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āv^awũ*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

Lēwũ, to take, has its conjunctive participle *lī*, for *lū*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને એ સોરા હતા. તેઓમોના તોનાએ આપને ક્યુ આપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને પુણ વેસી આપી. થોરા દારા પસી નોંને સોરે સધર એકતુ ક્યુ અન વેગરા દેહમોં જ્યો અન તાં માંજ-મઝામોં પોતાની પુણ ઉરારી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમોં મોટો ડકાર પયો ને તેને ખોટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છેતરમોં ભુંડો સારવાને તેને મોક્યો. જે હુંડાં ભુંડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજી થઈ, પન કોઈએ તેને આપ્યાં નહીં. અન જને તે છાવસેત થયો તાને તેને ક્યુ, મારા આપને ચેટલા મજુરોને પુહકર રોટલા સેં, પન હુતો ભૂખે મરસું. હુ ઉડીને મારા આપ કને જેહ ને તેને કેહ કે આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં ને હમ હુ તારો સોરો કહેવાવા બેગ નથી. મને તારા નોકરોમોના એક જેવો ગન. તે ઉઠ્યો અન આપ કને જ્યો, ને તે હજી ધનો વેગરો હતો તાને તેને આપે દીધો ને તેને દીધા આઈ ને તે દોરીને તેને કોતી વરજ્યો ને તેને બસી કીધી. સોરે તેને ક્યુ આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં હમ તારો સોરો કહેવાવા બેગ નથી. પન આપે પોતાના સાકરાંને ક્યુ કે હૈથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ; ને એને હાતી વેંટી ઘાલો; ને પને જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સેં; ને ખોવાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાબ્યા.

હમ તેનો વરો સોરો છેતરમોં હતો. ને તે આવતોં ઘર કને આયો; તાને તેને રાગ અન નાસ લાલ્યો. તેને સાકરાંમોના એકને ખોલાવીને પુસ્યુ, આ હુ સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા આપે એક વરી ઉળની આપી સેં, કેમકે તે હેમખેમ પાસો મર્યો સેં. પન તેને ક્રોધ ક્યો ને માંઈ આયાને રાજ નતો. માતે તેના આપે બાર આઈને તેને હમજ્યો પન તેને જઆપ દેતોં આપને ક્યુ જે આટલાં વરહથી તારી સાકરી કં સું, ને મીં કંધી તારો હુકમ ઓતર્યો નથી, તોપન મારા મીત્રો હાથે ખુહી કરવાને તીં મને બોકર પન કંધી નતું આપ્યું. આ તારો સોરો જેને તાર ધરબ સેનારો હાથે ઉરારી દીધું તે જોઓ આયો કે તીએ તેને માતે વરી ઉળની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુહી થવું જોઈતું હતુ તથા હરખાવું જોઈતું હતુ; કેમકે આ તારો ભઈ મુઓ તો તે પાસો જીવતો થયો સેં; ને ખોવાયલો તો જ્યો સેં.

by him, to him ; *ī* or *ē*, he (declined regularly, thus, *īnō* or *ēnō*, of him) ; *kun*, who ? *hū*, what ?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sū.</i>	<i>saīyē, sīyē, su.</i>
2	<i>sē, sā.</i>	<i>sō.</i>
3	<i>sē.</i>	<i>sī, sē.</i>

The negative verb substantive is *nathē*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. 'I shall be' is *hōīs* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārū-sū, mārusu.</i>	<i>mārijō-saīyē, etc.</i>
2	<i>mārē-sā, mārēsē.</i>	<i>mārō-sō,</i>
3	<i>mārē-sē.</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīs, mārēh.</i>	<i>mār^asū, mār^ahū.</i>
2	<i>mārīs, mār^asē, mārēh.</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asē, mār^ahē.</i>	<i>mār^asī, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawū*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āvōwū*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *lwi*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને બે સોરા હતા. તેઓમોના તોનાએ બાપને ક્યુ બાપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને બાપ. તેને તેઓને પુણ વેંસી આપી. થોરા દારા પસી નોંને સોરે સધર એકતુ ક્યુ અન વેગરા દેહમોં જ્યો અન તાં માંજ-મજામોં પોતાની પુણ ઉરાંરી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમોં મોટો કાર પયો ને તેને ખોટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છેતરમોં ભુંડો સારવાને તેને મોક્યો. જે હુંકાં ભુંડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજી થઈ, પન કોઈએ તેને આખ્યાં નહીં. અન જાને તે છાવસેત થયો તાને તેને ક્યુ, મારા બાપને ચેટલા મજુરોને પુહકર રોટલા સેં, પન હુતો ભૂખે મરસું. હુ ઉડીને મારા બાપ કને જેહ ને તેને ક્રેહ કે બાપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા નોકરોમોના એક જોગ ગન. તે ઉકયો અન બાપ કને જ્યો, ને તે હજી ધનો વેગરો હતો તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે દોરીને તેને કોતી વરજ્યો ને તેને બસી કીધી. સોરે તેને ક્યુ બાપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન બાપે પોતાના સાકરાંને ક્યુ કે હોથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ; ને એને હાતી વેંટી ધાલો; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સેં; ને ખોવાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાજ્યા.

હમ તેનો વરો સોરો છેતરમોં હતો. ને તે આવતોં ઘર કને આયો; તાને તેને રાગ અન નાસ છાંભયો. તેને સાકરાંમોના એકને બોલાવીને પુસ્યુ, આ હુ સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા બાપે એક વરી ઉળની આપી સેં, કેમકે તે હેમખેમ પાસો મયો સેં. પન તેને ક્રોધ કયો ને માંઈ આયાને રાજી નતો. માટે તેના બાપે બાર આઈને તેને હમજ્યો પન તેને જબાપ દેતોં બાપને ક્યુ જો આટલાં વરહથી તારી સાકરી કંઈ સું, ને મીં કંધી તારો હુકમ ઓતયો નથી, તોપન મારા મીત્રો હાથે ખુહી કરવાને તીં મને બોકર પન કંધી નતું આપ્યું. આ તારો સોરો જોને તાર ધરખ સેનારો હાથે ઉરાંરી દીધું તે જોઓ આયો કે તીએ તેને માટે વરી ઉળની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુહી થવું જોઈતું હતુ તથા હરખાવું જોઈતું હતુ; કેમકે આ તારો ભઈ મુઓ તો ને પાસો જીવતો થયો સેં; ને ખોવાયલો તો જ્યો સેં.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬANĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh^{nē} be sōrā hatā. Tēō-mō-nā nōnāc bāp^{nē}
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, 'bāp, māl-matānō jē bhāg manē mar^{wānō} hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me
 āp.' Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh^{ru} ēk^{tu} karyu, ana vēg^{ra} dēh-mō jyō,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urārī-didhī. Sagh^{ru}
and there debauchery-in his-own property was-squandered-away. Everything
 khar^{si}-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par^{wā} lājī. Tē jāinē tē dēh^{nā} ēk rēwāhīnē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
 Tēnē pōtānā chhētar-mō bhunḍō sār^{wānē} tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhuṇḍhā bhunḍō khātā-tā, tē-watī pōtānū pēt bhar^{wānī} tēnē mar^{jī}
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thaī, pan kōīē tēnē āpyā nahī. Ana jānē tē chhāw^{sēt} thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, 'mārā bāp^{nē} chēṭ^{lā} majurōnē puh^{kar} rōṭ^{lā} sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu uṭhīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē, "bāp, mī Par^{mēhar} hāmā nē tāri
will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan." Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count." He arose and the-father near went. And he
 hajī ghanō vēg^{rō} hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā āi, nē tē dōrinē tēnē kōti war^jyō, nē tēnē basi
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kidhī. Sōrē tēnē kayu, 'bāp, mi Par^amēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tāri āgar pāp kidhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.' Pan bāpē pōtānā sāk^rrānē kayu kē, 'hau-thi
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^rrā lī-āō, nē tē ēnē pērāō; nē ēnē hāti
good robes bring, and those to-him put-on; and to-this-one on-hand
 vēti ghālō, nē pajē jōrā pērāō; nē āp^adē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jiw^atō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^alō-tō, nē jarō-sē.' Nē tēō ānand kar^awā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw^atō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanē āyō, tēnē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^rrā-mō-nā ēk^anē bōlāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhāi āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujāni āpi-sē kem-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rāji natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^ajāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^anē kayu, 'jō, āt^alā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tāri sāk^rri karū-sū, nē mi kadhi tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 otaryō-nathī, tō-pan mārā mitrō-hāthē khuhi kar^awānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^rru pan kadhi natū-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tiē
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē wari ujāni āpi.' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sē, ana mārū sagh^aru tāru sē.
daily thou of-me in-company art, and mine everything thine is.
 Āp^adē khuhī thawū jōitu hatu, tathā har^akhāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
 jōitu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
 jīw^atō thayō-sē; nē khōwāy^alō-tō, jaryō-sē.
living become-is; and lost-was, found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પરચોલ અને માટયમ ખારોટ

Scene : પલાયરની ભાગીળ.

માટયમ—(ધાંટો પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) ઓહોહો, ખારોટ, તમે આંહીં આંથી ?

માટયમ—આંહીં આવે એ દાડા થ્યા, જાણોજ સો તો ક શમો ફરી જ્યો સે, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ તુટી જાય સે. ઈનું હયાનાહ જાય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સે. ઈનું હારે થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો કીક થ્યું તમે આયા તે. ગામમાં સો તે એ ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સે. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સે. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સે એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરખા પરમાણુ લોક આલે એ લે જો.

માટયમ—હારે, હું જઈ સું, પણ જરા ધરની કહોળશમની તો વાત કહો.

દેવકણુ—હો કહોળશમ સે. ભઈ શા, વીધોટીનું ધમહાણું સાલે સે. ઈમાં વળી પેલા ભવૈયા આયા સે, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરું કરિઅ ?

માટયમ—ભા, કણુખી તો રાજ સે. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક એ વરહાં ઉપર ઈઆંનો રાજીપો નતો એટલં ગામમાં ઠોરાં માણુહાંનો હુબાટો વળી જ્યો તો.

દેવકણુ—ખરું કહો સો, એ તો ખરે લેખે સે, બીજાનું તો થતું અહે ઈમ થહે, પણ આંયાનું તો કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણુ ગહ પરતીપાળ સો ; કહે સે ક નહિ ક કણુખી આંહે કરોડ ; મોર સે, ચોર સે, અતિતસે, ફચીર સે, મહેતો સે, મશંદી સે, કણુ નહે ? હો તમારે વાહે.

દેવકણુ—હાચી કહો સો, ખારોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈને મારો, ને જીવાડો ઈને જીવાડો તમારા મોટાભાઈ અમોને પહેલાં ભાટાંવાળાં આલ્યાં તાં તે અજીએ અમારા સૈયા આશી બોલે સે.

દેવકણુ—હ્યો પરચોલ, રામ રામ, પાસા ભેગા થજો.

rōj tu mārā hāthī sē, ana māru sagh^hru tāru sē.
daily thou of-me in-company art, and mine everything thine is.
 Āp^adē khuhī thawū jōitu hatu, tathā har^akhāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
 jōitu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
 jīw^atō thayō-sē; nē khōwāy^alō-tō, jaryō-sē.
living become-is; and lost-was, found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પરચોલ અને માટયમ બારોટ

Scene : પલાચરની ભાગેળ.

માટયમ—(ધાંટો પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) એહોહો, બારોટ, તમે આંહીં આંથી ?

માટયમ—આંહીં આયે એ દાડા થ્યા, જણોજ સો તો ક શમે ફરી જ્યો સેં, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકત નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ તુટી જય સેં. ઈતું હયાનાહ જય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈતું હાંરે થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો ઠીક થ્યું તમે આયા તે. ગામમાં સો તે એ ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હાંરે, હું જઈ ચું, પણ જરા ધરની કહેળશમની તો વાત કહો.

દેવકણુ—હૌ કહેળશમ સેં. ભઈ શા, વીધોટીતું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરં કરિઅ ?

માટયમ—ભા, કણુખી તો રાજ સેં. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક એ વરહાં ઉપર ઈઆંનો રાજપો નતો એટલં ગામમાં ઢોરાં માણુહાંનો હુબાટો વળી જ્યો તો.

દેવકણુ—ખરં કહો સો, એ તો ખરે લેખે સેં, બીજાનું તો થતું અહે ઈમ થહે, પણ આંયાંનું તો કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણુ ગહ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુખી આંહે કરોડ ; મોર સેં, ચોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશંદી સેં, કણુ નહે ? હૌ તમારે વાહે.

દેવકણુ—હાચી કહો સો, બારોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈનિ મારો, ને જવાડો ઈનિ જવાડો તમારા મોટાભાઈ અમોને પહેલાં ભાટાંવાળાં આલ્યાં તાં તે અજાએ અમારા સૈયા આશી ખોલે સેં.

દેવકણુ—હ્યો પરચોલ, રામ રામ, પાસા ભેગા થજો.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw^akaṇ Paṭyôl anē Māṭyam Bārōt.
Dēw-krishṇa Patēl and Māṭyam Bard.

Scene—

Palāchar^anī bhāgōl.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghātō	pādīnē)	E	Dēw ^a kaṇ-dā,	āwō
<i>Mātyam.</i> —(<i>Voice</i>	<i>having-caused-to-fall</i>)	<i>Here</i>	<i>Dēw-kṛishṇa-dās</i>	<i>come</i>
tō,	kharā.			
<i>indeed,</i>	<i>in-truth.</i>			

Dēw^akan.—(Pāsū jōinē) Ōhōhō, bārōt, tamē āhī chyā-thī ?
Dēw-kan.—(*Back having-looked*) Ho ! Bard, you here where-from ?

Mātyam.—Āhī āyē be dādā thyā. Jānō-j-sō

Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are

tô	ka	śamō	pharī	jyō-sē,	nakar
<i>indeed</i>	<i>that</i>	<i>the-time</i>	<i>having-turned</i>	<i>gone-is,</i>	<i>otherwise</i>

bhāt bh^ārāman^ānē dēhāwar tē hīd
 (to)-the-Bard to-the-Brāhman (into-)a-foreign-country that why

jawũ	padē ?	Tamã	har ^a khā	bāpā	pāhē	āīnē
<i>to-go</i>	<i>falls ?</i>	<i>You</i>	<i>like</i>	<i>gentleman</i>	<i>near</i>	<i>having-come</i>

śakan	nākh ^a tā,	ka	nhāl	thaī
<i>a-request</i>	<i>(we-)used-to-throw,</i>	<i>that</i>	<i>satisfied</i>	<i>having-become</i>

jatā.	Hamā	tō	majurī	kari
(we-)used-to-go.	Now	on-the-other-hand	labour	having-done

karinē	tūm ^a li-a	tutī	jāy-sē.	ĩnũ
<i>having-done</i>	<i>the-head-even</i>	<i>being-broken</i>	<i>going-is.</i>	<i>Of-this</i>

hatyānāh	jāy.	Mēmaī-mā	Mātā	Kāl ^a kānū
destruction	may-go.	Bombay-in	(of-)mother	of-Kālikā

khappar sālē-sē. Īnū hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār^ag-mā p^ahōr^anā jēwū dakh nathī.
the-way-in of-last-year the-like pain is-not.

Dēw^akaṇ.— Lyō, thīk thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in

sō tē be ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two gharīs conversation the-asking will-be.

Bhaī, jarā mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in

chēt-lā gham^ahān paḍyā-sē. Bhaī Śā,
how-many crowds fallen-are. Brother Sir,

jarā mandar-mā jāō, nē bāwā-jinē k^ahō
for-a-little the-temple-in go, and to-the-holy-person say

ka, ‘thākōr-jinō thāl kar^awā anē kālē
that, ‘of-the-idol the-dish to-make and yesterday

āī sē ē badhī mur^atyōnē jamād^awā
having-come are those all to-holy-men to-cause-to-eat

kālī rōtīnō vēt thāy ĩm nathī.
black of-bread the-opportunity may-be so not.’

Gām-mā pharī-pharinē har^adhā par^amānē
The-village-in having-gone-round (their-)faith according-to

lōk ālē, ē lē-jō.
people give, that having-taken-go.

Mātyam.—Hārū, hū jāū-sū, paṇ jarā ghar^anī
Mātyam.—Good, I going-am, but for-a-little of-the-house

k^ahōl-śam^anī tō wāt k^ahō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^akaṇ.— Hau k^ahōl-śam sē. Bhaī Śā, vighōtīnū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

dham^abānū sālē-sē. Ī-mā walī
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also

pēlā bhawaiyā āyā-sē. Gām-mā t^ahēliā
those players come-are. The-village-in beggars

tō ēt^alā, phachīr tō ēt^alā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,

chēt^alānū purū karia ?
of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^abī tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players

vēt tō p^ahēlō kar^awō paḍ^ahē, chyam-ka
opportunity indeed first to-make will-fall, because-that

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw^akaṇ Patyōl anē Mātyam Bārōt.
Dēw-kṛishṇa Paṭēl and Mātyam Bard.

Scene—

Palāchar^anī bhāgōl.
Of-the-Palāchar the-prccincts.

Mātyam.—(Ghāṭō pāḍinē) E Dēw^akaṇ-dā, āwō
Mātyam.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dās come
 tō, kharā.
indeed, in-truth.

Dēw^akaṇ.—(Pāsū jōinē) Ōhōhō, bārōt, tamē āhī chyā-thī ?
Dēw-kaṇ.—(Back having-looked) Ho ! Bard, you here where-from ?

Mātyam.—Ahī āyē be dādā thyā. Jāṇō-j-sō
Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are

tō ka śamō pharī jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise

bhāt bh^arāmaṇ^anē dēhāwar tē hīd
(to)-the-Bard to-the-Brāhmaṇ (into)-a-foreign-country that why

jawū paḍē ? Tamā har^akhā bāpā pāhē āinē
to-go falls ? You like gentleman near having-come

śakan nākh^atā, ka nhāl thāi
a-request (we)-used-to-throw, that satisfied having-become

jatā. Hamā tō majurī karī
(we)-used-to-go. Now on-the-other-hand labour having-done

karinē tūm^alī-a tuṭī jāy-sē. Īnū
having-done the-head-even being-broken going-is. Of-this

hatyānāh jāy. Mēmai-mā Mātā Kāl^akānū
destruction may-go. Bombay-in (of-)mother of-Kālikā

khappar sālē-sē. Īnū hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār^ag-mā p^ahōr^anā jēwū dakh nathī.
the-way-in of-last-year the-like pain is-not.

Dēw^akaṇ.— Lyō, thik thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in

sō tē be ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two gharīs conversation the-asking will-ōe.

Bhaī, jarā mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in

chēt-lā gham^ahān paḍyā-sē. Bhaī Śā,
how-many crowds fallen-are. Brother Sir,

jarā mandar-mā jāō, nē bāwā-jinē k^ahō
for-a-little the-temple-in go, and to-the-holy-person say

ka, 'thākōr-jinō thāl kar^awā anē kālē
that, 'of-the-idol the-dish to-make and yesterday

āī sē ē badhī mur^atyōnē jamād^awā
having-come are those all to-holy-men to-cause-to-eat

*kālī rōṭinō vēt thāy ĩm nathī.
black of-bread the-opportunity may-be so not.'

Gām-mā pharī-pharīnē har^adhā par^amānē
The-village-in having-gone-round (their-)faith according-to

lōk ālē, ē lē-jō.
people give, that having-taken-go.

Mātyam.—Hārū, hū jāū-sū, paṇ jarā ghar^anī
Mātyam.—Good, I going-am, but for-a-little of-the-house

k^ahōl-sām^anī tō wāt k^ahō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^akaṇ.— Hau k^ahōl-sām sē. Bhaī Śā, vighōṭinū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

dham^ahānū sālē-sē. Ī-mā walī
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also

pēlā bhawaiyā āyā-sē. Gām-mā ṭ^ahēliā
those players come-are. The-village-in beggars

tō ēṭ^alā, phachīr tō ēṭ^alā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,

chēt^alānū purū karia ?
of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^abī tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players

vēt tō p^ahēlō kar^awō paḍ^ahē, chyam-ka
opportunity indeed first to-make will-fall, because-that

be warahā upar iānō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Ēṭlā gām-mā dhōrā māṇāhānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō walī jyō tō.
a-heavy-blow having-turned went indeed.

Dēw^akaṇ.—Kharū k^ahō-sō. Ē tō kharē lēkhē
Dēw-kaṇ.— True saying-you-are. That indeed in-truth in-writing
 sē, bījānū tō thatū ahē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 tḥabē; paṇ āyānū tō kar^awū
it-will-be; but (that-)of-these on-the-other-hand to-make
 paḍ^ahē.
it-will-fall.

Mātyam.—Bhā, bhāt bh^arāmaṇ gaū par^atīpāl sō, k^ahē-sē
Mātyam.—Father, Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahi ka, ‘kaṇ^abī āhē karōḍ’?
or not that, ‘the-cultivator at-the-back ten-millions’?
 Mōr sē, chōr sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m^ahētō sē, maśandī sē. Kuṇ nhē?
there-is, accountant there-is, clerk there-is. Who is-not?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw^akaṇ.—Hāchī k^ahō-sō, bārōt; paṇ āgalyā dādā
Dēw-kaṇ.—A-true(-story) saying-you-are, Bard; but former days
 jyā, p^ahēlā tō gām^anā dhaṇī-raṇī
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.—Hōwē, bāpā, mārō ĩnē mārō, nē
Mātyam.— Yes, Sir, you-may-kill him you-may-kill, and
 jīwādō ĩnē jīwādō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-bhāī amōnē p^ahēlā bhātā-wālā ālyā-tā,
by-grandfather to-us formerly the-bards’(-fields) given-were,
 tē aji-ē amārā saiyā āsī bōlē-sē.
(for-)that still-even our sons blessing saying-are.

Dēw^akaṇ.—Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kaṇ.—Take (i.e., well), Paṭēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-kṛishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-kṛishṇa-dās I see, isn't it ?

Dēw-kṛishṇa-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māt.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhman travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālikā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māt.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māt.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māt.—Friend, you're the protector of bards and Brāhman and cows. Doesn't the saying run, ' Millions follow the farmer ' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māt.—Yes, friend, life and death were in your hand. Of old your grandfather gave us ' the bards' fields ' and to the present day our sons bless him.

Dēw.—So, Patēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mār-wāṛī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars :—

Kachchhī	spoken by	311,000 people.
Kāyasthī	"	500 "
Gujarātī	"	205,500 "
Āyarī or Āhīrī	"	30,500 "
Hindōstānī	"	3,000 "
TOTAL		550,500

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,¹ and Āyarī or Āhīrī under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I.

² Vol. IX, Pt. III., pp. 63 and ff.

KĀṬHIYĀWĀDĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhiāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōrathī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken.	Number of speakers.
Bombay Town and Island	25,000
Kathiawar—	
Jhālāwāḍī	437,000
Sōrathī	733,000
Hālāḍī	770,000
Gōhilwāḍī	631,000
	2,571,000
TOTAL	2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *richārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhai* for *bhāi*, a brother; *khainē*, for *khāinē*, having eaten. So we have the change of *i* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ō*, is rather common. We have even *ghōḍō*, a horse. The past participle of *jawū*, to go, is always written *jīyō*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *hatō*), was; *paḍyō* (not *paḍyō*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon; *sār^wũ*, for *chār^wũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ^wũ*, for *chaḍ^wũ*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk^rrō*, for *chhōk^rrō*, a son; *pasē*, also spelt *pachhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weepst, here written with *chh*); *se*, often written *chhe*, he is; *śēṭē*, for *chhēṭē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich^rrō*, for *dik^rrō*, a son; *chēt^llā*, for *kēt^llā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *vih*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jas*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *ṣ*, that *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ṣ* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyũ*, for *sābhalyũ*, he came to his senses; *s'hāb^ddō*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar^mmō*, for *sapar^mmō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waũ*, a wife; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āṭ^llē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^ttī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāpⁿnē* or *bāpānē*, to a father; *gānā*, songs; *bhūḍ^ddā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōṭhya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhaṛ*, he, oblique *ābhāyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men; *dich^rryũ*, daughters; *gāyũ*, cows; *s'hāthiyũnē*, to his servants; *rāḍlũnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āṭ^llē*, thereon; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Imⁿnē* or *temⁿnē* is 'to him' or 'to them.' The word *bhaṛ*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy^ddō*, a man. Thus, *ā-bhaṛ*, he (*lit.* this man) (was sent to the fields); *bhaṛnē*, (consciousness came) to him; *ā-bhāyānũ ōjhrũ*, his belly. *Kun* or *kōn* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śū*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sõ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ, mārās.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *mārās*, thou strikest. The imperfect is *mār^atõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ñõ*. Thus, *bharāñõ*, he was filled; *jhalāñõ*, he was seized; *lūtāñõ*, he was plundered; *marāñõ*, he was killed.

The verb *jawũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jīyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *o*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને કીધું કે, બાપા, આપણ મઝીઆરામાંથી મને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. થોડા દી ચેડે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના જ પૈસા આવ્યા ઈ લૈને પરદેહમાં જીવો, ને ઇયાંકણે પોતાનું બધું ગોઠે ઇમ હડાડવા માંડ્યું. આટલે થોડા દીમાં તો બધું ખુટી રિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્હાંહા પડ્યા. પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયાં જઈને સ્હાથી રિયો. ઇયાં કણે આભઈ તો ઓલ્યા ધણીનાં ભુંડાં વગડામાં સારવા જ્યા. પણ ભુંડાં તો સાર્યે ખાય, ઈ માણુદથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈ નો આપ્યું; આટલે આભીયાનું ઓઝરું નો ભરાણું તારે ભઈને સ્હાંભર્યું, કે મારા બાપને ધરે તો ચેટલા દાડિપા રળે છે. વળી ઇમને ખાવા પીવા પણ મળલખ મળેછે, ને આઈ મારે તો લાંધપયું કરવી પડેછે. તો લાવને, હું સ્હાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરભુનો સોર સું; હું તો કપાતર જગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્હાબદો થિયો અને પોતાના બાપ પાંહે જીવો. ઈને બાપે તો ઈને શેટથી ભાલ્યો કે અંતરમાં દયાનો હમળકો આવ્યો તેથી હડી કાઢી દીયરાની કોટે બાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જવાનો દીયરો કેવરાવા જોગ રિયો નથી. ઈને બાપે સ્હાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્હારો સ્હવાઘો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીંટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્હપરમો દી ગણીને જમણવાર કરો તથા ઘોળમંગળ ગવરાવો. સ્થાથી કે આજ મેં મુવો ધારેલો દીયરો સ્હજવન દેખ્યા, અને ખોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જીવો તો; ઇયાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંલ્યાં. પછે ઈને સાકરને સ્હાકરી પૂશ્યું કે, આજ ધરે શી ધામધોમ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠ્ય કરી સે. આથી ઈ એવો રીશં બલ્યો કે ઘેર જીવો-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારું એકે વેણુ વાઢ્યું નઈ; તોય મને તો મારા ભઈબંધને ગોઠ્ય દેવા સ્હાર એકે રામર નો અપાણું; અને બ્યારે રાંડુની રમતમાં તમારી માયાને હડાડનાર દીયરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહે-જ સું, ને મારી બધી સુદી પણ તારી-જ સે. હાઈ એ કે આ ટાણે તો આપણે આણુંદ કરવો જોયે; સ્થાથી કે, આ તારા મુવો ધારેલા ભઈને જીવતો દીઠો, અને ખોવાણેલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇānē bē sōkārā hatā. Tī-mā-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp^anē kidhū kē, 'bāpā, āp^adā majhiārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō.' Āṭ^alē inē bāpē badhī ghar-wakh^arī vēchī
share give.' Thereupon by-his by-father all living having-divided
 dīdhī. Thōḍā dī chēḍē nānē tō pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg^anū badhū vēchī-sāṭī inā jē paisā āvyā ī
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jīyō, nē iyā-kaṇē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
 gōṭhē im udād^awā māḍyū. Āṭ^alē thōḍā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūṭī-riyū ēṭ^alā-mā ī dēh-mā-j bhārē kāl
all had-been-expended then that country-in-verity a-mighty famine
 padyō. Tārē inē khāwānā s'hāhā padyā. Pachhē ī ēk tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh^anā s'hārā wabhāwālā āsāminē iyā jāinē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyo. Iyā-kaṇē ā-bhai tō ōlyā dhanīnā bhūḍ^adā
remained. There-near he indeed of-his of-master swine
 wag^adā-mā sār^awā jīyā. Paṇ bhūḍ^adā tō sārya khāy, ī
field-in to-graze went. But swine indeed husks eat, that
 māṇah-thī khawāy naī, nēkē tō ī khāinē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nabhat. Walī inē kōyē kaī nō āpyū; āṭ^alē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhiyānū ōjh^arū nō bharānū. Tārē bhāinē s'hābharyū kē, 'mārā
his belly not was-filled. Then to-him senses-came that, 'my
 bāp-nē gharē tō chēṭ^alā dāḍiyā ralē-chhe, walī
in-of-father at-house indeed how-many hired-servants earning-are, again

im^{nē} khāwā-pīwā paṇ mab^{lakh} maḷē-chhe, nē āi
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here

mārē tō lāgh^{nyū} kar^{vī} paḍē-chhe. Tō lāw^{nē}, hū s'hāb^{dō}
to-me indeed fasting to-be-done falling-is. So come, I arisen

thainē mārā bāp pāhē jāi anē tem^{nē} jāinē kaū
having-become my father near may-go and to-him having-gone I-may-say

kē, “bāpā, hū tamārō nē Par^{bhunō} sōr sū; hū tō kapātar
that, “father, I your and of-God thief am; I indeed unworthy

jāgyō. Paṇ haṣē, sōru kasōru thāy, paṇ māw^{tar} kamāw^{tar}
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents

thāy naī, im jānī manē tamārē iyā dāḍiyō rākhō.” Im
may-be not,¹ thus considering to-me on-your near servant keep.” Thus

wachārī tē s'hāb^{dō} thiyō anē pōtānā bāp pāhē jīyō. Inē
having-thought he arisen became and his-own father near went. By-his

bāpē tō inē sētē-thī bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at

dayānō umaḷ^{kō} āvyō. Tē-thī haḍi-kāḍhī dīch^{rānī} kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck

bājhi padyō nē bachiyū bhar^{wā} māḍyō. Sōk^{rō} bōlyō, ‘bāpā,
clinging he-fell and kisses to-take began. The-son said, ‘father,

hū tō tamārō nē Par^{bhunō} ēwō gunēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinner become-am, that your

jēwānō dīch^{rō} kēw^{rāwā} jōg riyō nathī.’ Inē bāpē
of-like son to-be-called worthy remained not.’ His by-father

s'hāthiyūnē kayū kē, ‘jāō, ghar-mā-thī s'hārō s'hawāghō
to-servants it-was-said that, ‘go, house-in-from good garments

lāvinē inē pērāwō; nē hāth-mā vēḍh-vīṭi, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet

pagar^{khā} pērāwō; wālī āj s'hapar^{mō} dī gaṇinē jamaṇ^{wār}
shoes put-on; and to-day festival day having-counted a-feast

karō, tathā dhōḷ^{māṅal} gaw^{rāwō}. Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead

dhārēlō dīch^{rō} s'hajīwan dēkhyō; anē khōwānēlō, jadyō-se.
considered son alive was-seen; and was-lost, found-is.’

Pachhē badhā līlā-ler kar^{wā} māḍyā.
Afterwards all merriment to-do began.

Aṭānē inō mōṭō sōk^{rō} tō chhētar-mā kāmē jīyō-tō; iyā-thī
Now his elder son indeed field-in on-work gone-was; there-from

pāchhō wālī ghar pāhē tē āvyō tārē pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhalā. Pachhē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hākārī pūsyū kē, 'āj gharē śī dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'
 Tārē sākārē jabāp dīdhō kē, 'tamārō bhai āj him^akhim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thī rājī thainē tamārē bāpē āj gōṭhya
back came, therefore pleased being by-your by-father to-day a-feast
 kari se.' Ā-thī ī ēwō riṣē balyō kē gher jīyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thī inē bāpē āvinē phōh^alāwā mādyō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 ī bōlyō kē, 'bāpā, āṭlā warah lagan mē tamārī sākārī
he said that, 'father, so-many years for by-me your service
 kari, nē tamārū ēkē vēṇ wāḍhyū nai; tōy manē
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhai^abandh^anē gōṭhya dēwā s'hāru ēkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh^aru nō apānū; anē jyārē rādūnī ramat-mā tamārī māyānē
kid not was-given; and when of-harlots company-in your to-property
 uḍāḍ^anār dīch^arō gher āvyō tārē tamē mōṭī mēmānī kari.
squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bētā, tū tō rōj mārī pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 mārī badhī muḍī paṇ tārī-j se. Hārū ē kē ā tānē
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp^anē āṇand kar^awō jōyē; śyā-thī kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhainē jīw^atō dīdhō; anē khōwānēlō, āj jadyō se.
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મોરચ ધોડાં અભિ પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાનો માલ થાલ રાખતા; કારણ કે સારણુનું ગામ માગણુનું જાણી કોય લૂટતું નહિ. પણ બોડી મોગલે તો રાણીહર માર્યું; ને આમણુની સોડી બાન આવી. રળીયો ઈને સોડાવા જ્યો; પણ અલાણો. પછે રોવા મંડ્યો. તારે મોગલે પુશ્યું કે, તું ચમ રોવછ? તારે ઈણે કીધું કે, મારી માયા ડાટી છે, ઈતું કોઈને એંધાણુ વતાવ્યું નથી. હવે તમે આવી જાવો છો, તો ઈ માયા ઇમની ઇમ પડી રશે. મોગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પશી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ જ્યો, ને કીધું કે, ઓલ્યા ગદરાની વાંહે રોકાત્ય છે. તેથી અધે ઘોડાં હાંક્યાં. તે ગારામાં ખુંતી જ્યાં. રળીયો વાંહે હતો, તે સ્હટી જ્યો. પસં મુળીએ આવીને તાંના લગધીર પરમારને રાવ ખાધી કે તમારો સારણુ લૂટાણો ને આમણુની સોડી બાન અલાણી. ઈ વાતની તમને ખોટ્ય સે. તમે બેઠાં સારણુ આમણુ લૂટાશે તો પસં તમારા જહ કેવા ગવાશે? તારે લગધીરે કીધું કે, તું વઢવાણુ જા, ને ઇઆંના રાગને પણ કહે, હું અહં ઘોડાં લઈને સડું છું. પછે રળીયો વઢવાણુ જ્યો, ને લગધીર વારે સડ્યો. મારગમાં બેરબેટીયાં થીયા ને રોણુ જમ્યું. તેમાં બોડી મોગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ઘોડ્યો, ને આવીને હેડે પછાડ્યો; પણ ઊમળકો મારીને મોગલ લગધીર ઊપર સડી બેઠો. લગધીર પાંહે કઈ હથિયાર નોતું; તેથી મોગલની પડ્યાં પડ્યાં ગળચી દાખી; એટલામાં ઓલી આમણુની સોડીએ મોગલની બેરમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણ જમ્યો હલાંટીને લગધીરને મારી પાડ્યો. એમ બેય જણા અંહીં થઈને મરાણા. તીના પાળીયા હજી છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RALĪYĀ-GADH^AVĪNĪ WĀT.
OF-RALĪYĀ-GADHAVĪ THE-STORY.

Mōrya	dhāḍā	baū	pad ^a tā.	Tārē	gām ^a ḍānā	māṇah
Formerly	raids	many	used-to-fall.	Then	of-villages	people
Ralīyā-Gadh ^a vīnē	gāmya	Rāṇīhar-mā	pōtānō	māl-thāl	rākh ^a tā,	
in-Ralīyā-Gadhavi's	in-village	Rāṇīhar-in	their-own	property	used-to-place,	
kāraṇ-kē	Sāraṇ ^a nū	gām	māgaṇ ^a nū	jānī	kōy	
because-that	of-Chārāṇs	a-village	of-beggars	having-considered	anyone	
lūt ^a tū	naī.	Paṇ	Bōḍī-Mōgalē	tō	Rāṇīhar	
used-to-plunder	not.	But	by-Bōḍī-Mughul	on-the-other-hand	Rāṇīhar	
māryū,	nē	Bāmaṇ ^a ni	sōḍī	bān	jhālī.	Ralīyō inē
was-conquered,	and	a-Brāhmaṇ's	daughter	hostage	was-seized.	Ralīyā her
sōḍāwā	jīyō,	paṇ	jhalānō.	Pachhē	rōwā	mandyō.
to-release	went,	but	was-(himself)-seized.	Then	to-weep	he-began.
Tārē						Then
Mōgalē	puśyū	kē,	'tū	cham	rōwachh?	Tārē inē
by-the-Mughul	it-was-asked	that,	'thou	why	weepest?	Then by-him
kīdhū	kē,	'mārī	māyā	dātī-chhe,	inū	kōinē
it-was-done(i.e., said)	that,	'my	wealth	buried-is,	of-it	to-anyone
hint						
watāvyū	nathī.	Havē	tamē	jhālī	jāwō-chhō,	tō i
explained	is-not.	Now	you	having-seized(-me)	going-are,	then that
māyā	im ^a nī-im	paḍī	rēsē.'	Mōgalē,	māyā	nik ^a lē,
wealth	where-it-is	fallen	will-remain.'	By-the-Mughul,	wealth (if)-it-comes-out,	
tō	aḍ ^a dhi	lāinē	inē	sōḍī-muk ^a wānō	kōl	āpyō.
then	half	having-taken	him	of-releasing	promise	was-made.
Afterwards						
Ralīyō	im ^a nē	tēḍīnē	ēk	talāw ^a nī	āḍya-mā	lāi-jīyō,
Ralīyā	them	having-invited	a	of-pond	the-side-on	took-away,
nē						and
kīdhū	kē,	'ōlyā	gad ^a rānī	wāhē	rōkātya	chhe.'
it-was-said	that,	'that	of-muddy-place	behind	the-wealth	is.'
Tē-thī						Then
badhē	ghōḍā	hākyā.	Tē	gārā-mā	khuntī-jīyā.	Ralīyō wāhē
by-all	horses	were-urged-on.	They	the-mud-in	stuck.	Ralīyā behind

hatō, tē s'hatī-jiyō. Pasē Muḷiē āvinē tānā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār
 rāw khādhi kē, 'tamārō Sāraṇ lūtānō, nē Bāmaṇ'nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōḍī bān jhalānī. Ī wāt'nī tam'nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē bethā Sāraṇ Bāmaṇ lūtāsē, tō pasē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kēwā gawāsē ? ' Tārē Lag'dhīrē kīdhū kē,
your fames how will-be-sung ? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wān jā, nē iānā rājānē paṇ kahē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā laīnē saḍū-ehhū.' Pachhē Raliyō Wadh'wān
two-hundred horses having-taken mounting-am.' Afterwards Raliyū Wadhwaṇ
 jiyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēt-bhēṭiyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍī-Mōgal sōḍinē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 bēlād-nākhinē nāthō. Īnī wāhē Lag'dhīr dhōdyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhālīnē hēthē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍī bethō. Lag'dhīr pāhē kaī hathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū ; tē-thī Mōgal'nī padyā-padyā gaḷ'chī dābī.
was-not ; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Ē'lā-mā ōlī Bāmaṇ-nī sōḍiē Mōgal'nī bhēt-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tē Lag'dhīr'nē watāvī. Tē Lag'dhīrē laīnē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēt-mā mārī. Mōgalē paṇ jamaiyō
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭīnē Lag'dhīr'nē mārī pādyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 jāṇā jhāhī thāīnē marāṇā. Tinā pāliyā hājī chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the *mélée* which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hīndī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hīndū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍḥk'rō*, not *ḍḥk'rō*, for 'was' they say *hutō*, not *hutō*, and for 'taken' they say *līdhō*, not *līdhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dāḍō*, a day; *sathē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *kat'lā*, for *kēt'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-dar*, for *dōst-dār*, a friend; *ḍukān-dar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khāinē*, for *khāinē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *hutō*, was; *pōtānō*, own; *sampat*, wealth; *tē*, he; *waṭanē*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khāṭō*, eating; *sāw'chēt*, conscious; *gammat*, rejoicing; *jīw'tō*, living; *uṭtar*, an answer; *tū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *tathā*, and; *lathī*, is not; *uthāpiyō*, for *uthāpiyō*, disobeyed; *sathē*, with; *d* becomes *ḍ* in *ḍḥk'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khudā*, God; *ḍās*, a servant; *aṇḍar*, within; *ḍh* becomes *ḍh* in *khḍhū*, for *kḍhū*, done; and *līdhō*, taken. In *ḍāt*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *t* in *mōtō*, great; *pēt*, belly; *kat'lā*, for *kēt'lā*, how many? *aṭ'lō*, so much; *rōṭī*, bread; *kōṭē*, on the neck; *vīṭī*, a ring: *th* has become *th* in *ēk'thū*, in one place; and *bethō*, *beṭhō* or *betō*, seated: *ṇḍ* has become *nd*, in *bhundō*,

¹ *Kathiawar Gazetteer*, p. 153.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *ḍōrīnē*, for *dōḍīnē*, having run; *sagh^rrū*, for *sagh^llū*, entire; *vēg^rrō*, for *vēg^llō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgaḷ*, before; *pachhar*, for *pāchhaḷ*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^rchī*, expenditure; *maḍī*, having died; *chāk^rḍī*, service. Sometimes it becomes *n*, as in *lug^rnā*, for *lug^rrā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *māṇas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^{tī} dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *ḷ*, as in *lākhī*, for *nākhī*, having thrown; *laḥī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sū*, what?

In the word *khīḍhū*, for *kīḍhū*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khāḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dāḍō*, i.e. *dahāḍō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahi*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwū*, for *kēw^rrāwū*, for *kahēw^rrāw^wū*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beḷō* or *beḥhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *ḷ*. Thus, *bāṇṇū*, for *bār^rnū*, a door; *gōwāṇṇī*, for *gōwāl^rnī*, a herd-maiden. So, we have *dōllā^rthī*, with ropes, for *dōr^rdā^rthī*, in which the *ḍ* is first changed to *ḷ*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *khārāvēs*, for *khawārēs*, i.e. *khaw^rdāvīs*, I will give to eat: so *dēt^rwā*, for *dēw^rtā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *thī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndesī.

Some adjectives form their feminines in *ēz*, as in *badhēz khad^rchī*, all expenditure. Compare *gēz*, below, under the head of participles.

The **pronouns** are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hū* and *ṭē* or *tū*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me; *ṭūnē*, to thee; *hū-thī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *ṭē* is declined regularly in the singular. *ī* is shortened in the oblique cases of the singular; thus, *īē*, by him; *inō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *kōn*, who?: genitive, *kinō*, and so on; *sū*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āviyõchh*, he has come; *khĩdhũchh*, it has been done.

The past of the auxiliary is *huṭõ*, fem. *huṭē*, plur. masc. *huṭā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār^atõ*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyõ*, for *māryõ*, struck. So we have *pariyõ*, fell; *lākhiyũ*, thrown; *mõkalīyõ*, sent; *āpiyũ*, given; *walāgiyõ*, he embraced; *lāgiyõ*, he began; *põchīyõ*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyõchh*, he has been struck; similarly, *khĩdhũchh*, it is done; *ṭhiyõchh*, he has become; *āviyõchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huṭõ*. Thus, *mār^atõ-huṭõ*, he was striking; *iē māriyõ-huṭõ*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	<i>mārēs.</i>	<i>mār^asu.</i>
2	<i>mār^asē.</i>	<i>mār^asõ.</i>
3	<i>mār^asē.</i>	<i>mār^asē.</i>

Contracted forms are *hõs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ṭhāwũ*, to be; *ṭhātõ*, being; *jātõ*, going.

Irregular past participles are *khĩdhõ*, done, from *kar^awũ*; often used in the neuter to mean 'said' by so and so. *Rah^awũ* has its past participle *riyõ*, remained, and *jāwũ*, to go, makes *giyõ*. The feminine of *giyõ* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhõ*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *lai*, having taken.

As specimens of Khār wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને એ ડીકરા હુટા. ને ટેઓમાંના નનાએ આપને ખીદું કે આપુ સંપટનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજ વેહુંચી આપી. ચોરા દરા પછી ટે નનો ડીકરો સધરૂં એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોગે પોટાની સંપટ ઉરાવી લાખી. ને ઇએ બઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો હુકાલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયો ને ઇએ પોટાના ખેટરમાં ભઠોને ચારવા સાર ઇને મોકલિયો ને જો છોટરાં હુટો ખાટા હુટા ટેમાંડી પોટાનું પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ડિયો તવાર ઇએ ખીદું કે મરા આપના કતલા મજુરોને મસ રોતી મલેછ પન હું તો હુએ મડી બઢેછ. હું ઉથી મરા આપની પાસે બસ ને ઇને કેસ કે આપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું બેગ લઠી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોટાના આપની પાસ ગિયો ને ટે હજી ઘનો વેગરો તવાર ઇના આપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને ખુચ્ચી લીઠી. ટે ડીકરાએ ઇને ખીદું કે આપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું બેગ લઠી. પન આપુએ પોટાના ડાસને ખીદું કે રૂડાં લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જીવટો ડિયોછ ને ખોવાયો હુટો ને મલિયોછ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો ખેટરમાં હુટો ને ટે આવટાં ઘરની પાસ પોંચિયો તવાર ઇએ રાગ તઠા લાય સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીદું કે તરો ભઈ આવિયોછ તે તરા આપુએ એક મોતી મીજ્યાની ખીઠી કમકે ઇને સહીસલામત પાછો મલિયોછ. પન ટે ગુસ્સે ડિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના આપે બર આવીને સમજાવિયો. પન ઇએ ઉટ્ટર આપટાં આપને ખીદું કે જો અતલાં વરસ હું તરી ચાકડી કરૂંછ ને તરો હુકમ હુંએ કડી ઉઠાપિયો લઠી. ટોપન મરા ડોસડરની સઠે ખુશી ઠવાને દુંએ હુંને યોકરીયું પન કડી ની આપિયું હુટું. પન આ તરો ડીકરો જિએ કસબનોની સઠે તરી સંપટ ખોઈ લાખી ઇના આવટાંજ દુંએ ઇના સાર મોતી મીજ્યાની ખીઠી. ને ઇએ ખીદું કે ડીકરા દું મરી સઠે રોજ રેછ ને મરૂં સધરૂં તરૂં છે. આપને ટો ખુશી ઠાવું તઠા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જીવટો ડિયોછ ને ખોવાયો હુટો ટે મલિયોછ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KHĀR^aWĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānas^anē be ḍik^arā huṭā; nē tēō-mā-nā nanāē bāp^anē
A to-man two sons were; and them-in-of by-the-younger to-the-father
khīdhū kē, 'bāpu, sampat^anō pōch^atō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
hūnē āp.' Nē iē puñji vēhēchī āpi. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
pachhī, tē nanō ḍik^arō sagh^arū ēk^athū karīnē vēg^arā ḍēs-mā
after, that younger son everything together having-made a-far country-in
giyō. Tē tāh raṅg-bhōgē pōtānī sampat
went. By-him there in-delight-enjoyment his property
urāvī-lākhi. Nē iē badhēi khad^achī-lākhiyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
pachhī tē ḍēs-mā mōtō ḍukāl pariyō, nē inē taṅgi
after that country-in a-mighty famine fell, and to-him poverty
par^awā lāgi. Nē tē jāinē tē ḍēs^anā waṭaniō-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
ēk^anā tāh riyō, nē iē pōtānā khētar-mā bhundōnē chār^awā
one-of there remained, and by-him his-own field-in the-swine feeding
sāru inē mōkaliyō. Nē jē chhōṭ^arā bhundō khātā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
tē-mā-thī pōtānū pēt bhar^awānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
inē āpiyū nāi. Nē tē sāw^achēṭ ṭhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him.
khīdhū kē, 'marā bāp^anā kat^alā majurōnē mas rōṭi
it-was-said that, 'my of-father how-many to-labourers enough bread
malēchh, pan hū tō bhukhē maḍī-jāūchh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
marā bāp^anī pāsē jāś, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 dīkārō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ēk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." " Nē tē uthīnē pōṭānā bāp'nī pās giyō; nē tē
count." " And he having-arisen his-own of-father near went; and he
 hajī ghanō vēgārō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvī, nē tē dōrīnē inē kōtē walagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchchī līdhī. Tē dīkārāē inē khīdhū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō dīkārō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōṭānā dās'nē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdhū kē, 'rudā lug'nā lī-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khāinē gammat kariyē, kam-kē ā marō dīkārō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jiw'tō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō dīkārō khētar-mā huṭō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'nī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē tērinē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīdhū kē, 'tarō bhaī
what is?' And by-him to-him it-was-said that, 'thy brother
 aviyōchh, tē tarā bāpuē ēk mōtī mījbānī khīdhūchh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭī.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tarī chāk'dī karūchh, nē tarō hukam hūē kaḍī
years I thy service am-doing, and thy order by-me ever
 uthāpiyō laṭhī, tōpan marā dōs-dar'nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū huṭū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī saṭhē tarī sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhi, inā āw'tā-j ṭūē inā sāru mōti mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rā, ṭū marī saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhāwū, taṭhā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, tē pāchhō jīw'tō ṭhiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, tē maliyōchh.'
was, he has-been-found.'

hũē khudānũ tathā tarũ pāp khīdhūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 đik^orō kērāwā hũ jōg lathī. Hũnē tarā majurō-mā-nā ēk^onā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." Nē tē uthinē pōtānā bāp^onī pās giyō; nē tē
count." And he having-arisen his-own of-father near went; and he
 hajī ghanō vēg^orō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvī, nē tē dōrinē inē kōtē walagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchēhī liđhī. Tē đik^orāē inē khīdhū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hũē khudānũ tathā tarũ pāp khīdhūchh, nē havē tarō đik^orō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hũ jōg lathī.' Pan bāpuē pōtānā đās^onē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdhū kē, 'rudā lug^onā lī-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp^onē khainē gammat kariyē, kam-kē ā marō đik^orō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jiw^otō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar^owā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō đik^orō khēṭar-mā huṭō. Nē tē āw^otā
And of-him the-elder son the-field-in was. And he in-coming
 ghar^onī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk^onē ṭērīnē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīdhū kē, 'tarō bhai
what is?' And by-him to-him it-was-said that, 'thy brother
 aviyōchh, tē tarā bāpuē ēk mōti mījbānī khīdhūchh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw^owā inī khuṣī nī huṭī.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhi inā bāpē bar āvinē sam^ojāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uṭṭar āp⁴tā bāp⁴nē khīdhū kē, 'jō, at⁴lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tarī chāk⁴dī karūchh, nē tarō hukam hūē kaḍī
years I thy service am-doing, and thy order by-me ever
 uṭhāpiyō laṭhī, tōpan marā dōs-dar⁴nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū huṭū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik⁴rō jiē kas⁴banōnī saṭhē tarī sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhi, inā āw⁴tā-j ṭūē inā sāru mōti mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik⁴rā, ṭū marī saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh⁴rū tarū chhe. Āp⁴nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhāwū, taṭhā haḍakh kar⁴wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, tē pāchhō jīw⁴tō ṭhiyōchh; nē khōwāy⁴lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, tē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટા ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ઇતી ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંદીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીંડું ચકારાણું બાણું ખોલો. તારે ચકો ખેંધ મરી આંખો દુખેછ. ડા ચકીએ ઘરો લાખી ડીઢો ને બાણું ખોલિયું. ટા બેયછો, ટા ખીચરી ની મલે. એ વાત ચકાને ખીંદી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેંધ કે રાળનો કુટરો ખઈ ગયો. ચકલી રાળ પાસે ગીને રાળને ખીંડું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટા રાળએ કુટરાને પુછિયું કે ખીચરી ટું ખદીછ? ટા કુટરો ખેંધ કે ના, મેં લઈ ખદી. ટા રાળએ ચકલાને પુછિયું. ટા ચકલો ખેંધ કે ના. મેં બી લઈ ખદી. ટા રાળએ સિપઈને હુકમ ડીઢો કે ચકલાને કુવામાં લાખી ડિયો. ટા સિપઈએ લાખી ડીઢો. અવામાં એક ગોવાણી આવી. ઇને ચકલીએ ખીંડું કે મરા ચકલાને કુવામાંની નિકારો, ટા હું ટમને ખીર ને રોતી ખરાવેસ. ટા પેલી ગોવાણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ટા ગોવાણીને લઈને ચકલી ઘર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણીને ખીંડું કે આ સુનાના પાટલાપર બેટો. ટા પેલી બેઠી ; જવી બેઠી અવી બડીને ઉથી. ટા એ ખેંધ હમે ખીર ન ખદી ને કુલે બડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk huṭō chak'alō, nē ēk huṭi chak'ali. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow
 lāviyō chōkhānō dānō nē chakī lāvī dāl'nō dānō.
brought of-rice grain and the-hen-sparrow brought of-peas grain.
 Inī khich'rī pakāvi; nē chakī pānī bhar'wā gēi.
Of-these pottage was-cooked; and the-hen-sparrow water to-draw went.
 Chakō khich'rī khainē ākhē pātā bāḍhinē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied
 suī-giyō. Awā-mā chakī pānī bharinē āvi,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,
 nē khidhū, 'chakā-rānā, bāṇṇū khōlō.' Tārē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow
 khēi, 'marī ākhō dukhēchh.' Tō chakiē gharō
says, 'of-me the-eyes are-paining.' Then by-the-hen-sparrow the-pitcher
 lākhī-dīdhō, nē bāṇṇū khōliyū. Tō jōy'chh, tō khich'rī
was-put-down, and the-door was-opened. Then she-sees, verily the-pottage
 nī malē. Ē wāt chakānē khidhī kē, 'khich'rī
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage
 kōn khai-giyō?' Chak'alō khēi kē, 'rājānō kuṭ'rō khai-giyō.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'
 Chak'ali rājā pāsē gi, nē rājānē khidhū kē,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,
 'tamārō kuṭ'rō marī khich'rī khai-giyō.' Tō rājāē kuṭ'rānē
'your dog my pottage ate-up.' Then by-the-king to-the-dog
 puchhiyū kē, 'khich'rī tē khadhichh?' Tō kuṭ'rō khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten?' Then the-dog says
 kē, 'nā, mē laṭhī khadhī.' Tō rājāē chak'alānē
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow
 puchhiyū, tō chak'alō khēi kē, 'nā, mē bi laṭhī
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not
 khadhī.' Tō rājāē sipainē hukam dīdhō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,

'chak ^a lānē	kuwā-mā	lākhi-diyō.'	Ṭō	sipaie
'the-cock-sparrow	the-well-in	throw-away.'	Then	by-the-soldier
lākhi-didhō.	Awā-mā	ēk	gōwāṇṇī	āvi.
he-was-thrown-away.	The-meantime-in	a	herd-maiden	came.
chak ^a liē	khīdhū	kē,	'marā	chak ^a lānē
by-the-hen-sparrow	it-was-said	that,	'my	cock-sparrow
nikārō,	ṭō	hū	ṭam ^a nē	khīr
(if-)you-take-out,	then	I	to-you	rice-milk
				and
				bread
				will-cause-to-eat.'
Ṭō	pēli	gōwāṇṇī	kuwā-mā	uṭ ^a rī,
Then	that	herd-maiden	the-well-in	descended,
				and
				the-cock-sparrow
khādiyō.	Ṭō	gōwāṇṇīnē	lānē	chak ^a li
brought-out.	Then	the-herd-maiden	having-brought	the-hen-sparrow
				home
gī.	Pēlā	chak ^a lāē	ēk	lōdhī
went.	That	by-cock-sparrow	a	griddle
				hot
				having-been-made
				that
gōwāṇṇīnē	khīdhū	kē,	'ā	sunānā
to-cow-herdess	was-said	that,	'this	golden
				seat-on
				sit.'
				So
				she
				sat.
Javī	bethī	avī	baḍīnē	uthī.
As-soon-as	she-sat	so-soon	being-burnt	she-got-up.
				Then
				she
				says
'hamē	khīr	na	khādhī,	nē
'by-us (i.e. by-me)	rice-milk	not	was-eaten,	and
				on-my-seat
				I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬ^aNŪLĪ.

Paṭ^anūli, also called Saurāshtrī (or the language of Surat) and Khatrī, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

‘The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshtrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patnūli in the Madras Province who still return their language as of yore.’

Paṭ^anūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—										
Bombay City	.	.	.	.	.	.	.	.	.	2
Sholapur	.	.	.	.	.	.	.	.	.	587
Dharwar	.	.	.	.	.	.	.	.	.	654
Bijapur	.	.	.	.	.	.	.	.	.	56
Feudatories	.	.	.	.	.	.	.	.	.	301
										1,600
MADRAS—										
Kistna	.	.	.	.	.	.	.	.	.	1
Nellore	.	.	.	.	.	.	.	.	.	2
Madras	.	.	.	.	.	.	.	.	.	989
Chingleput	.	.	.	.	.	.	.	.	.	87
North Arcot	.	.	.	.	.	.	.	.	.	2,793
Salem	.	.	.	.	.	.	.	.	.	7,548
Coimbatore	.	.	.	.	.	.	.	.	.	19
South Arcot	.	.	.	.	.	.	.	.	.	311
Tanjore	.	.	.	.	.	.	.	.	.	18,069
Trichinopoly	.	.	.	.	.	.	.	.	.	4,523
Madura	.	.	.	.	.	.	.	.	.	35,197
Tinnevely	.	.	.	.	.	.	.	.	.	3,811
South Canara	.	.	.	.	.	.	.	.	.	2
										73,352
MYSORE (Bangalore)										5
TOTAL										74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭ^anūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭ^anūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Mandesur) from central and southern Gujarāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭ^awēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ^awēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ^aŪlī. The following are, therefore, the figures for Paṭ^aŪlī as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
TOTAL	5,800

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭ^aŪlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ^aŪlī (or Paṭ^awēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ^aŪlī are therefore quite unnecessary. No specimens are available of Madras Paṭ^aŪlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ^avī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Paṭhān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākazāhi tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Ḥaidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*; and we have *uṭisna* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēṭō*, a son; plural, *bēṭā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *milacha* for *maḷē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *īsna*, *isnō*, or *isnā*. Thus, *jayīsna*, having gone; *bharīsna*, having filled; *wāṭīsna*, having divided; *uṭisna* or *uṭisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh^s-ka dī bēṭā hatā. Tis-ma nhānō bēṭō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tāri jin^gi-ma majē āwattē
his-own father-to said, 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wātīsnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bēṭō āpanō wātō lisna dūr mulūk jayīna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit^lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam^ddyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma mottū
all squandered. He thus had-done after that country-in a-great
 dukāl paḍisna ti-ka garibi āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śakh^snō juḷ nauk^ri rhayō. Tyō śakh^s ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal^malisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyīna pēt bharali-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-ti kāy-bi naī miḷlā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 picch^hlyāngani wāt yād āyīna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rhanū kitt^lā nauk^ran-ka pēt bharīna jāstī
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ miḷacha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utīna mārā bā-na juḷ jayīna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bēṭō-kañ-ka lāyakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tārō juḷ naukar sar^akyū mukh^alē," kaisna whā-ti tyō
your near a-servant like keep," (so)-saying there-from he

utisna āpanō bānō juḷ āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 dūr-tī dēkhisna, rhām āyisna, nhāṭī-jayisna, kawaṭō
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīsna, mukkō didō. Taba bēṭō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām^ana tārō sām^ana chūk karyō; majē tārō
I of-God before your before sin did; me your
 bēṭō-karī bulāwū nakō.' I-ka bā āpanō nauk^aran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
 'chōkū pōśāk layisna mārā bēṭā-ka pērāw; aṅglī-ma mūṇḍī
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōḍō ghālō; khān-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we
 khayisna khuṣī-hōwuṅā. Kā-ka-ta yō mārō bēṭō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyō; chukailidō-tō, milyō.' Yū sām^alisna sam^adyā
again is-alive; lost-was, is-found.' This having-heard all
 khuṣī hōyā.
glad became.

Ē-bakhat-ka tinō mōṭō bēṭō khēt-ma hatō. Tyō gharna juḷ
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchannū sām^alyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
 nauk^ama ēk janā-ka bulāyisna, 'tī kasū chālīcha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pōhachētē sabab tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
 mukhyō.' Yū sām^alisna tyō mōṭō bēṭō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma naī gayō. Sabab ti-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
 ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau ittalā warīs taka tāri nauk^arī karisna kaba tāri
said, 'I so-many years till your service having-made ever your
 wāt tōḍyō-naī. Lēkhin hau mārā dōsaṅ-ka milēlisna
word broke-not. But I my friends having-gathered-together
 khānū khavāḍaṅ-ka tū majē kaba ēk bak^arū-bī naī-didō. Kas^abin
feast to-make thou to-me ever one goat-even not-gavest. Harlots

saṅgāt paḍisna tārū māl sam^adyō ning^alisna yō tārō
in-company having-fallen your property all having-devoured this your
 bēṭō ghar-ko āyō barābar-ka tū tinā-wāstī khānū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā bēṭā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
 jul chhē tē sam^adyō tārū chhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-was thy brother,
 phirisna wāchyō; chukailī-gayō, tē miḷyō. Aśyō hama khuṣī
again is-alive; that-lost-gone-was, he is-found. So we happy
 hōnū barābar chhē.
to-be proper is.'

TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisādī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends:—

BERAR—										
Amraoti	.	.	.	.	.	.	.	.	.	200
Akola	.	.	.	.	.	.	.	.	.	4
Buldana	.	.	.	.	.	.	.	.	.	200
										<hr/>
BOMBAY—										404
Poona	.	.	.	.	.	.	.	.	.	1,000
Satara	.	.	.	.	.	.	.	.	.	165
Belgaum	.	.	.	.	.	.	.	.	.	100
										<hr/>
										1,265
										<hr/>
TOTAL										1,669
										<hr/>

The Ghisādī call themselves Tārīmūk. They are called Ghisādī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremoock or Wandering Blacksmith*, on pp. 8 and ff. *Taremoockee Vocabulary* on pp. 17 and 18.

The following works may also be consulted:—

BOMBAY GAZETTEER,—Vol. xviii, Poona, Pt. I. (1885), pp. 333 & ff.

IB.,—Vol. xix (1885), Satara, p. 83.

IB.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uṭina*, for *uṭhīnē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man; *uṭina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karīn*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāthī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēṭō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū̃*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhav.</i>	<i>chha.</i>
2. <i>chha.</i>	<i>chha.</i>
3. <i>chha.</i>	<i>chha.</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōcha.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū.</i>	<i>mārē, māra.</i>
2. <i>māra.</i>	<i>mārō.</i>
3. <i>māra.</i>	<i>māra.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^awū, to strike.

mār^atō, striking.

māryō, struck.

māryôch, has struck.

māryō-tō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōṇ^ātā manuśyāna bē pōryā hotā. Wanā-ma nhānō bētō
A-certain to-man two sons were. Them-among younger son
 āp^ālō bāna kayō, ‘bā, tāri sampadā-ma mana awānī
his-own to-father said, ‘father, your property-in to-me that-may-come
 wātō mana da.’ Bā ōnā-mbāyī āp^ālō sampadā wātō-karīn
share to-me give.’ Father them-among his-own property having-divided
 didō. Nhānō bētō āp^ālō wātō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyīna ghanā dis huyā naī, owaḍā-ma ō dund
having-gone many days had-been not, meantime he debauched
 hōyīna āp^ālō sampadā sag^ālō hāl-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōṭhī mōh^āgāyī paḍīna wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garībī āvī. Ō wō dēs-ma ek mānūs-kan tsāk^āri rhayō.
poverty came. He that country-in one man-near service(-in) remained.
 Ē manuśyā wana ḍukkar charāwā āp^ālō khētarna lag^āḍī-didō.
This man him swine to-feed his-own to-field sent.
 Whā bhukkē-ti kaḷ^āwaḷīna ḍukkar khāwānō kōṇḍō suddā khāyīna
There hunger-with being-overcome swine of-food husks also having-eaten
 pēt bhar^ātō-tō. Pan-ta wana kē-maṅgā-ti kāya-ch mīḷ^ātū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp^ālō pāchali wāt yād-kāḍīna
not was. So some days passed, his-own former state having-remembered
 ō āp^ālō man-ma kayō, ‘mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, ‘my father-near remaining many to-servants
 pēt bharīna jyāsti an mīḷ^ātū-tū. Hū hyā bhukkē
belly having-filled more food being-got-was. I here with-hunger
 marūcha. Hū utīna mārā bā-kan jāyīna kahōs, “bā,
am-dying. I having-arisen my father-near having-gone will-say, “father,
 hū Dēvnū pāp bānū pāp bāndī-lidō. Hū tārō bētō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
 lyāk naī. Mana ek tsākar par^āmān tārā-kan mukil.” Im
worthy am-not. Me one servant like of-you-near keep.” So

kاین whā-ti uṭina āp^lō bā-mangō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nḥāsīn-jāyina
father him distance-from having-seen pity having-come running-having-gone
 mitti-mārīna mukkō-didō. Tawā bētō bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dēvnū agal bānū agal chūk karyō. Mana tārō bētō karīna
of-God before of-father before sin did. To-me your son as
 bolāwō nakō.' Bā āp^lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārā bētāna ghālō, bōt-ma aṅ^tī ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōdō ghālō, khāwānā tayārī karō. Hama khāyina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, miyō.' Yē aikīna sag^lō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.

Yē-yaḷ ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw^tāna
At-this-time his elder son field-in was. He house-near when-came
 wana gāṇū nāchanū aikū-āyū. Wō tsākar-ma ēk^lān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
 āyōch, ō suk^sīm āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikīn waḍō bētō rāg-ti mḥāyī gayō ṇāī,
has-made.' This having-heard elder son anger-with in went not,
 manīn ōnō bā bāhēr āvina mḥāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō. Ō āp^lō bāna kayō, 'hū it^lā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk^rī karīna kandī tāri wāt bhāgyō ṇāī. Tārī hū
your service having-done ever your word broke not. However I
 mārā dōstā milāin khāwā karā sāti tū mana kandī
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak^ryan bachchū didō-ṇāī. Pantū rāṇḍānā saṅgat paḍina
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag^lī giḷē-tō. Yē tārō bētō gharā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāti jamūn karyō.' Bā bētāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw'dē chha tē tārū-ch.
always me-near art. Me-near whatever is that thine-alone.

Marēl tārō bhāyī, jittō huyō ; chukāy-gayō-tō, milyō ; manīn
That-was-dead thy brother, alive became ; lost-gone-was, is-found ; therefore

hama khuśī huwān barābar chha.'
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand^arā chāṅg^alā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī padyō. Tawā ō hāyihuyī jōtāna ēk dharm^asālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisī-rhayā. Thōḍī rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-tī pand^arā chōr^atā ō-ch dharm^asālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr^atā chāṅg^alā mānūs tis lōk mīlīna
came. So thieves good people thirty people having-gathered-together
 whā dhupī karīna ās^apīs gōlākārī baisyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ēk śāw^akārō āp^alyō barōbar pāch mānūs lēna ēkāēkī āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī ōnā sāṅgā āyēl manūsyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 karan ō tis mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachchitō khāwāna dēw,' karī ichāryō. Tawā chāṅg^alā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some
 lōk phir^atī nik^alyō. Tawā ghar-ma-tī bāndī-lāyēl butti
people walking set-out. When house-in-from that-was-tied-and-brought food
 ōna didō. Tawā ō śāw^akāryō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand^arā rupayā bak^ashīs dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you
 ima-ch bais^atānā hū āṭ mānūs mējīna ṇauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō uṭīna jāwā-pājē,' manīn kayō. Ōnō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyō	karīna	śāw ^a kāryō	ō-par ^a mān	wāti-didō.	Pand ^a rā
became	on-account-of	the-rich-man	in-that-way	having-divided-gave.	Fifteen
chāṅg ^a lā	manuśyāna	bak ^a shīs	milyō.	Ō	tīs
good	to-men	reward	was-obtained.	Those	thirty
					people
					how
baisyā-tā?					
were-sitting?					

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surātī.	Charotarī.	Patanī.
One	Ek	Ēk	Ēk, labh	Ek
Two	Be	Be	Be, banne	Be
Three	Tran	Tan	Tain	Tān
Four	Chār	Chār	Tsyār	Chyar, sār
Five	Pāch	Pāch	Pats	Pāc
Six	Chha	Chha	Tcha, tghō, sō	Sō
Seven	Sāt	Sāt	Hat	Hat
Eight	Āth	Āth	Ath	Ath, ath
Nine	Naw	Naw	Naū	Naw
Ten	Das	Dah	Dah	Dah
Twenty	Vīs	Vih	Vih	Vih*
Fifty	Pachās	Pachāh	Pachāh	Pachāh*
Hundred	Sō	Hō	Sō, hō	Hō, hō
Thousand	Hū	Ū	Hū, ū	Hū, hu
My	Mārō	Mārō, mmārō	Mārō	Mārō
Thine	Mārō	Mārō, mmārō	Mārō	Mārō
Our	Amē	Hamē, ammē, ammō	Amē, amhē	Amē, aml, āp'dō
Thy	Amārō	Hamārō, ammārō	Ām'pō, amārō, ahmārō	Amārō, āp'dō
Our	Amārō	Hamārō, ammārō	Am'pō, amārō, ahmārō	Āmārō, āp'dō
Thou	Tū	Tū	Tu, tū	Tū, tu
Thine	Tārō	Tārō	Tah'arō, tārō	Tārō
Thine	Tārō	Tārō	Tah'arō, tārō	Tārō
You	Tamē	Tamē, tammē, tammō	Tamē, tamō	Tamē
Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
Your	Tamārō	Tamārō, tammārō	Tamārō	Tamārō

SENTENCES IN GUJARĀTĪ.

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwa.	Ghīsāḍī (Belgaum).	English..
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Tain	Tan	Tin	3. Three.
Chār	Chār	Chyār	4. Four.
Pās	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Law	Nau	9. Nine.
Dah	Das	Das	10. Ten.
Vih	Vis	Īs	11. Twenty.
Pasā	Pachchā	Pannās	12. Fifty.
S'hō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Marō	Mārō	15. Of me.
Mārō	Marō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū	20. Thou.
Tārō	Tarō, tarō	Tārō	21. Of thee.
Tārō	Tarō, tarō	Tārō	22. Thine.
Tamē	Tamē, tamē, tamēhōn	Tuma	23. You.
Tamārō	Tamārō, tamārō	Tumārō	24. Of you.
Tamārō	Tamārō, tamārō	Tumārō	25. Your.

	Tē .	Tē .	Tē, ē, yē .	Tē, ē .
im	Tēnō .	Tēnō .	Tēnō, ēnō, hēnō .	Tēnō, inō .
	Tēnō .	Tēnō .	Tēnō, ēnō, hēnō .	Tēnō, inō .
r	Tēs .	Tē, tēs, tēwāp, tēu .	Tēs, ēs, tē .	Tēs, ē .
hem	Tēsōnō, temnō .	Tem ⁿ ō .	Tem ⁿ ō, tēsōnō .	Tēsōnō, im ⁿ ō, tem ⁿ ō .
ir	Tēsōnō, temnō .	Tem ⁿ ō .	Tem ⁿ ō, tēsōnō .	Tēsōnō, im ⁿ ō, tem ⁿ ō .
nd	Hāth .	Hāth .	Hāth .	Paṇuchō, hāth .
t	Pag .	Pag .	Pag .	Pag .
e	Nāk .	Nāk .	Nak .	Nak .
	Ākh .	Ākh .	Ākh, ās, āgha .	Ākh, ōkh, ākhya, āchh, āś .
uth	Mō .	Mō, moh ^a ḍū .	Mō, mohū .	Mhō, muqḍhū, muḍū .
oth	Dāt .	Dāt .	Dāt, dat .	Dāt, dōt .
	Kān .	Kān .	Kōn, kān .	Kān, kōn .
ir	Wāl .	Wāl, nimālā .	Wāl, mōwālā .	Wār, wāl .
ad	Mathū .	Mathū .	Mathū .	Mathū, bhōḍū .
ngue	Jibh .	Jibh .	<u>Dzib, dziv</u> .	Jib .
lly	Pēt .	Pēt .	Pēt, hōlz ^a rū, dōdzayū .	Pēt .
ck	Wāsō .	Bar ^a dō, wāsō, pīth .	Pīth, bay ^a dō, wāhō .	Bay ^a dō, wāhō .
on	Lōḍhū .	Lōḍhū, loḍū .	Loḍū .	Lōrū, loḍhū .
old	Sōnū .	Sōnū .	Hōnū .	Hōnū .
lver	Rūpū .	Rūpū .	Rupū, tsāndī .	Rūpū .
ther	Bāp .	Bāp .	Bāp, bāpā, bhā .	Bāp, bāpā, bhā .
other	Mā .	Mā .	Mā, bā, jī .	Mā, māḍī, bā, jī .
other	Bhāī .	Bhāī, bhai .	Bhāī, bhai .	Bhai .
ster	Ben, bahen .	Ben .	Ben, bōn, bun .	Bhun, ben .
an	Māṇas, bhāy ^a dō .	Māṇah .	Māṇah; māṇis; manakh .	Māṇah ^a , māhaṇ, mānekh, mānakh .
oman	Bāy ^a ḍī .	Bairī .	Bāy ^a ḍī, baīrū, baīrī .	Bay ^a rū .

Kachiyawadi (Jhalawadi).	Khārwa.	Ghīsāḍī (Belgaum).	English.
Tē, i	Tē, i	Ō	26. He.
Tēnō, inō	Inō	Ōnō, wōnō	27. Of him.
Tēnō, inō	Inō	Ōnō, wōnō	28. His.
Tē, i, iwadāi	Tēhōn, ēhōn, tēō	Ōy	29. They.
Tem ^a nō, im ^a nō	Ēhōnnō	Wanō, onō	30. Of them.
Tem ^a nō, im ^a nō	Ēhōnnō	Wanō, onō	31. Their.
Hātb, bāw ^a ḍū	Hath	Hāt	32. Hand.
Pag, tāṭiya, tāḡā, guḍā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ākhya	Ākh	Ḍolā	35. Eye.
Mōḍhū, mó	Mū	Munḍū	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mō-wālā	Bāl	Kēs	39. Hair.
Mathū, tōlō	Mathū	Mātū	40. Head.
Jibh, lull	Jibh	Jib	41. Tongue.
Pēt, ōjh ^a rū, ōdar	Pēt	Pēt	42. Belly.
Wāhō, bar ^a ḍō	Ballo	Piṭō	43. Back.
Lōḍhū	Lōḍhū	Lhōḍū	44. Iron.
S'honū	Sunu	Sōnū	45. Gold.
Rūpū	Rupu	Chāndī	46. Silver.
Bapō, patyā	Bāpu	Bā	47. Father.
Mā, māḍī	Mā	Āyī	48. Mother.
Bhal	Bhal	Bhāyī	49. Brother.
Bōn	Ben	Bhēn	50. Sister.
Mānah, jan	Mānas	Mānūs	51. Man.
Bāy ^a ḍī, bār ^a ḍī, bal	Bāirī	Bayī	52. Woman.

English.	Gujarātī (Standard).	Suratī.	Charotarī.	Patani.
.	Wahu	Wahū	Astri, baīrū, bay ^a di, wahu .	Bay ^a di, wahu
.	Chhōk ^a rū	Chhōk ^a rū, bachchū	Tshaiyū, tshadyū, tshōk ^a rū	Chhōrū, sōrū
.	Dik ^a rō, chhōk ^a rō	Chhōk ^a rō, pōy ^a rō	Tshaiyō, tshōk ^a rō, mōtiar, dits ^a rō.	Chhōk ^a rō, sōk ^a rō, saiyo, sōrō
iter	Dik ^a ri, chhōdi	Chhōk ^a ri, pōri	Tshōdi, tshōk ^a ri, dits ^a ri .	Chhōk ^a ri, sōk ^a ri, sōri
.	Gulām	Chākar, gulām	Gulām, lundō	Dāhō, lundō
ator	Khēdūt	Khēdūt, khēd ^a nār	Tshēdūt, khēdu, tshēdu .	Khēdu, chhēdu
erd	Bhar-wād	Bhar ^a wād	Bhar ^a wād	Bhar ^a wād
.	Īswar	Paramōhar	Par ^a mēsar, Is ^a war	Paramehar
.	Bhūt, sētān	Bhūt	Sētān, dayit, rākhah .	Bhūt
.	Sūraj	Sūraj	Huraj	Hūraj
.	Chandar ^a mā	Chandar ^a mā, chādō-māmō .	Tsōdō, tsandar ^a mā	Chōdō
.	Tārō	Tārō	Tarō	Tārō
.	Dēw ^a tā	Āg, dēw ^a tā	Dēw ^a tā, āg, lāhō	Dēw ^a tā
ir	Pāni	Pāni	Pōni	Pāni
ie	Ghar	Ghar	Ghar	Ghar
ie	Ghōḍo	Ghōḍo	Ghōḍo, ghōḍū	Ghōḍo
.	Gāy	Gāi	Gāy	Gāy
.	Kut ^a rō	Kut ^a rō	Kut ^a rō, kut ^a rū	Kut ^a rū
.	Bilādi	Bilādi	Balādi, manī, manādi .	Balāḍū, mināri
k	Kuk ^a dō	Mar ^a ghō	Mar ^a ghō, kuk ^a dō	Kuk ^a dō, mar ^a ghō
ak	Batak	Batak	Batak	Batak
.	Gadhēḍū	Gadhēḍo	Gadhēḍo	Gadhāḍū
nel	Ūt	Ūt	Ūnt	Ūt
d	Paṅkhi, pakshi	Paṅkhi	Paṅkhi, paṅshi	Paṅchhi
.	Jā	Jā	Dzā	Jā
.	Khā	Khā	Khā	Khā
.	Bes	Beh	Beh	Beh ^a

	Khārṡā.	Ghīsāḍī (Belgaum).	English.
Wāi	Bāiri	Bāy ^a kō	53. Wife.
Sōk ^a rū	Chhōk ^a ḍū	Pōryō	54. Child.
Sōk ^a rō, dich ^a rō, putar, bētō, baḥō, chikō, gagō, hāl ^a kō.	Chhōk ^a ḍō	Pōryō	55. Son.
Sōḍī, dich ^a ri, chichi, gauri, hāl ^a ki.	Chhōk ^a ḍī	Pōr ^a nī	56. Daughter.
Gulam, kāfar	Gulam	Gulam	57. Slave.
Khēḍu, sēḍu, chhēḍu	Khōru	Kun ^a bī	58. Cultivator.
Bhar-wāḍ, gōk ^a li, pīḍar	Bhar ^a wār	Kur ^a bōryō	59. Shepherd.
Par ^a bhu, Bhag ^a wan Par ^a mōsar.	Khūḍā	Dēw	60. God.
Jhōḍ (zōḍ), wāl ^a gaḍ, karan, balā, lap.	Jin	Bhūt	61. Devil.
S'hāraj, di	Suraj	Suraj	62. Sun.
Sāḍō, sandar ^a ma	Chāḍō	Chānd	63. Moon.
Sāḍar ^a ḍū, tārā	Tārā	Chānnyō	64. Star.
Det ^a wā, khōḥaw ^a rō, āgara	Āg, dēt ^a wā	Āg	65. Fire.
Pāṇi	Pāṇi	Pāni	66. Water.
Ghar, khōr ^a ḍū	Ghar	Ghar	67. House.
Ghōḍō	Ghōrō	Ghōḍō	68. Horse.
Gā	Gāy	Gāyi	69. Cow.
Kut ^a rō	Kut ^a rō	Kut ^a rō	70. Dog.
Malāḍī, balāḍī, mīḍ ^a ḍī, manī, manāḍī.	Mīḍ ^a rō, mīn ^a rō	Mānjar	71. Cat.
Kuk ^a ḍō, mar ^a ghō, maragh ^a ḍō	Mar ^a ghō	Kuk ^a ḍā	72. Cock.
Batak	Batak	Badak	73. Duck.
Gadhāḍō, khar	Gadhēru	Gāy ^a ḍū	74. Ass.
S'hāḍīyō, ūṭhiyō	Unt	Hūt	75. Camel.
Paṅkhi	Paṅkhi	Pak ^a si	76. Bird.
Jā, s'hatak, s'huhak	Jā	Jā	77. Go.
Khā, sīrāw, galach, jam	Khā	Khā	78. Eat.
Beh	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Sur*ṭī.	Charōṭarī.	Paṭanī.
Come . . .	Āw	Āw	Āw	Āw
Beat	Mār	Mār	Mār, ṭhōk	Mar, jhud, ṭhōk
Stand	Ūbhō thā	Ūbhō rēh	Ūbu-reh	Ūbhū rhē
Die	Mar	Mar	Mar (mēr <i>imp. 2nd sing.</i>)	Mar
Give	Āp	Āp, dē	Āl, āp	Āpy ^a , āly ^a
Run	Dōḍ	Dōḍ	Dōḍ, nāh, haḍī-muk	Dōḍ
Up	Upar	Upar	Upar	Upar
Near	Pāsē	Pāhē, sōḍē, hōḍē	Pāhē, pāhē	Pāhē
Down	Nichē	Nichhē, cēhē	Nētsē, hēthal	Nēchē
Far	Dūr, chhētē	Āghē	Veg ^a lū, āghu, ṭshētyū, sētyū	Āghē, sētō
Before	Āgaḷ	Agāḍī, āgaḷ	Āgaḷ	Āgar
Behind	Pāchhal	Pachhāḍī, pachhal	Pāṭshal, puntē, ṭsōḍē, putsh ^a wāḍē	Pāsar, pūthē
Who	Kōṇ	Kōṇ	Kōṇ, kuṇ	Kuṇ
What	Śū	Hū	Śu	Hū
Why	Śā māṭē	Hā-māṭē	Ṭṣyam, śā-harū	Chem, śid, hā-kājē
And	Anō	Anē, annē	Anē, nē	Nē, anē
But	Paṇ	Paṇ	Paṇ	Paṇ
If	Jō	Jō	Dzō	Jō
Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
No	Nā	Nā	Nā	Nā
Alas	Arē	Arērē	Arē, hāy	Hāy, cē
A father	Bāp	Bāp	Bāp, bāpā	Bāp
Of a father	Bāpnō	Bāp ^a nō	Bāp ^a nō, bāpānō	Bāp ^a nō
To a father	Bāpnē	Bāp ^a nē, bāpānē	Bāp ^a nē, bāpānē	Bāp ^a nē, -nē
From a father	Bāp-thī	Bāp-thī, bāpā-thī, -thakī	Bāpā-pāhē-thī, bāpā-kanē-thī	Bāp-thī
Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāthiyāwādī (Jhālāwādī).	Khār wā.	Ghīsāḍī (Belgaum).	English.
Āw	Aw	Āw	80. Come.
Mār, lagaw, pad ^a tāl, jhaput de, ram ^a kaw, thōk	Mār	Mār	81. Beat.
Kham, khobh, khōbhul, ubhaw	Uhhō rē	Hubar	82. Stand.
Mar, pasō tha, ūsō ja, mer, uhar	Mar	Mar	83. Die.
Dē, al, ap	Dē	Da	84. Give.
Dhōd, nās, bhag, ban ^a kaw, banjēd	Dār	Nhās	85. Run.
Upar, mātthē, ūche	Upar	Upra	86. Up.
Pāhō, kau, thuk ^a dō, ōrō	Pao	Kanna	87. Near.
Hēthō, nāō, hēthō	Hēthē	Hitta	88. Down.
Setō, āghō, āghē	Vēg ^a rō	Dūr	89. Far.
Mōrya, mōdhagalya	Agar	Agal	90. Before.
Wāhō, pas ^a wādō	Pachhar	Pāchal	91. Behind.
Kup, kōp	Kōu	Kōn	92. Who.
Chiyō, sū, kiyō	Sū	Sū	93. What.
Chyam, chim, kim	Kam	Kā	94. Why.
Anō, nō	Nō, tathā	Wari	95. And.
Pau	Pau	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, haō	Hā	Hōy	98. Yes.
Nā, nhū	Nā	Naĩ	99. No.
Arō, rō	Arō	Ayy ^a yyō	100. Alas.
Bāpō	Bāpu	Bā	101. A father.
Bāp ^a nō	Bāpunō	Bānō	102. Of a father.
Bāp ^a nō, bāpānō	Bāpunō	Bāna	103. To a father.
Bāpā-thī	Bāpu-pāa-thī	Bā-tī	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāpō	Bāpuhōu	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sur ^ā ṭī.	Charōṭarī.	Paṭanī.
Of fathers . . .	Bāp(ō)nō . . .	Bāpōnō, bāpāōnō . . .	Bāpānō . . .	Bāp ^a nō . . .
To fathers . . .	Bāp(ō)nē . . .	Bāpōnē, bāpāōnē . . .	Bāpānē . . .	Bāp ^a nē . . .
From fathers . . .	Bāp(ō)-thī . . .	Bāpō-thī, bāpāō-thī, -thakī .	Bāp ^a -kanē-thī . . .	Bāp-thī . . .
A daughter . . .	Chhōḍī . . .	Chhōk ^a ri . . .	Tshōḍī, dīts ^a ri . . .	Sōḍī . . .
Of a daughter . . .	Chhōḍīnō . . .	Chhōk ^a rīnō . . .	Tshōḍīnō . . .	Sōḍīnō . . .
To a daughter . . .	Chhōḍīnē . . .	Chhōk ^a rīnē . . .	Tshōḍīnē . . .	Sōḍīnē . . .
From a daughter . . .	Chhōḍī-thī . . .	Chhōk ^a ri-thī, -thakī . . .	Tshōḍī-kanē-thī . . .	Sōḍī-thī . . .
Two daughters . . .	Be chhō . . .	Be chhōk ^a ri . . .	Be tshōḍīyō . . .	Be sōḍīō . . .
Daughters . . .	Chhōḍīō . . .	Chhōk ^a rīō . . .	Tshōḍīyō . . .	Sōḍīō . . .
Of daughters . . .	Chhōḍīōnō . . .	Chhōk ^a rīōnō . . .	Tshōḍīyōnō . . .	Sōḍīōnō . . .
To daughters . . .	Chhōḍīōnē . . .	Chhōk ^a rīōnē . . .	Tshōḍīyōnē . . .	Sōḍīōnē . . .
From daughters . . .	Chhōḍīō-thī . . .	Chhōk ^a rīō-thī, -thakī . . .	Tshōḍīyō-pāhē-thī . . .	Sōḍīō-thī . . .
A good man . . .	Sārō māṇas . . .	Bhalō māṇah . . .	Hārō māṇah . . .	Hārō māṇah ^a . . .
Of a good man . . .	Sārā māṇasnō . . .	Bhalā māṇah ^a nō . . .	Hārā māṇah ^a nō . . .	Hārā māṇah ^a nō . . .
To a good man . . .	Sārā māṇasnē . . .	Bhalā māṇah ^a nē . . .	Hārā māṇah ^a nē . . .	Hārā māṇah ^a nē . . .
From a good man . . .	Sārā māṇas-thī . . .	Bhalā māṇah-thī, -thakī . . .	Hārā māṇah-pāhē-thī . . .	Hārā māṇah ^a -thī . . .
Two good men . . .	Be sārā māṇas . . .	Be bhalā māṇah . . .	Be hārā māṇahō . . .	Be hārā māṇahō . . .
Good men . . .	Sārā māṇas . . .	Bhalā māṇahō . . .	Hārā māṇahō . . .	Hārā māṇahō . . .
Of good men . . .	Sārā māṇas(ō)nō . . .	Bhalā māṇahōnō . . .	Hārā māṇahōnō . . .	Hārā māṇahōnō . . .
To good men . . .	Sārā māṇas(ō)nē . . .	Bhalā māṇahōnē . . .	Hārā māṇahōnē . . .	Hārā māṇahōnē . . .
From good men . . .	Sārā māṇas(ō)-thī . . .	Bhalā māṇahō-thī, -thakī . . .	Hārā māṇahō-pāhē-thī . . .	Hārā māṇahō-thī . . .
A good woman . . .	Sārī bay ^a ḍī . . .	Bhalī bairī . . .	Hārī bay ^a ḍī . . .	Hārī bay ^a rū . . .
A bad boy . . .	Nāṭhārō chhōk ^a rō . . .	Kharāb chhōk ^a rō . . .	Nāṭhārō tshōk ^a rō . . .	Nāṭhārō sōrō . . .
Good women . . .	Sārī bay ^a ḍīō . . .	Bhalī bairīō . . .	Hārī bay ^a ḍā . . .	Hārī bay ^a rā . . .
A bad girl . . .	Nāṭhārī chhōḍī . . .	Kharāb chhōk ^a ri . . .	Nāṭhārī chhōḍī . . .	Nāṭhārī sōrī . . .
Good . . .	Sārō . . .	Sārō, hārō . . .	Hārū, ṭhik, bēs . . .	Hārō . . .
Better . . .	-thī sārō (<i>better than</i>) . . .	Ghaṇō sārō, ghaṇō hārō . . .	Wadhārē hārū . . .	-kar ^a t ^a hārō (<i>better than</i>) . . .

Kāṭhiyāwāḍī (Jhalāwāḍī).	Khārṇā.	Ghīsāḍī (Belgaum).	English.
Bāp ^a nō	Bāpuhōnnō	Bānō	107. Of fathers.
Bāp ^a nē	Bāpuhōnnē	Bāna	108. To fathers.
Bāp-thī	Bāpuhōn-pās-thī	Bā-tī	109. From fathers.
Dich ^a ri	Chhōk ^a ḍī	Pōr ^a nī	110. A daughter.
Dich ^a rinō	Chhōk ^a ḍinō	Pōr ^a ninō	111. Of a daughter.
Dich ^a rinē	Chhōk ^a ḍinē	Pōr ^a nina	112. To a daughter.
Dich ^a ri-thī	Chhōk ^a ḍi-pās-thī	Pōr ^a nī-tī	113. From a daughter.
Be dich ^a riyū	Be chhōk ^a ḍī, be chhōk ^a ḍiō	Bē bētyō	114. Two daughters.
Dich ^a riyū	Chhōk ^a ḍiō	Bētyō	115. Daughters.
Dich ^a riyūnō	Chhōk ^a ḍiōnō	Bētyōnō	116. Of daughters.
Dich ^a riyūnē	Chhōk ^a ḍiōnē	Bētyōna	117. To daughters.
Dich ^a riyū-thī	Chhōk ^a ḍiō-pās-thī	Bētyō-tī	118. From daughters.
S'hārō māṇah	Ruḍō ād ^a mī	Chāṅg ^a lō mānūs	119. A good man.
S'hārā māṇah ^a nō	Ruḍā ād ^a mīnō	Chāṅg ^a lō mānūsnō	120. Of a good man.
S'hārā māṇah ^a nē	Ruḍā ād ^a mīnē	Chāṅg ^a lō mānūsna	121. To a good man.
S'hārā māṇah-thī	Ruḍā ād ^a mī-pās-thī	Chāṅg ^a lō mānūs-tī	122. From a good man.
Be s'hārā māṇahū	Be ruḍā ād ^a mī, be ruḍā ād ^a mīō	Bē chāṅg ^a lā mānūs	123. Two good men.
S'hārā māṇahū	Ruḍā ād ^a mīō	Chāṅg ^a lā mānūs	124. Good men.
S'hārā māṇah ^a nō	Ruḍā ād ^a mīōnō	Chāṅg ^a lā mānūsnō	125. Of good men.
S'hārā māṇah ^a nē	Ruḍā ād ^a mīōnē	Chāṅg ^a lā mānūsna	126. To good men.
S'hārā māṇah-thī	Ruḍā ād ^a mīō-pās-thī	Chāṅg ^a lā mānūs-tī	127. From good men.
S'hārī bai	Majānī bairī	Chāṅg ^a li bāy ^a kō	128. A good woman.
Bhupḍō sōk ^a rō	Nathāḍō chhōk ^a ḍō	Wāṅgal pōryō	129. A bad boy.
S'hārī baiyū	Majānī bairīō	Chāṅg ^a lē bāy ^a kyō	130. Good women.
Bhupḍī sōḍī	Nathāḍī chhōk ^a ḍī	Wāṅgal pōr ^a nī	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāṅg ^a li	132. Good.
Baū s'hārō	Bahu ruḍō, bahu majānō	Wat-tī chāṅg ^a li (? better than that). . . .	133. Better.

English.	Gujarātī (Standard).	Surat.	UNAROTATI.	UNAROTATI.
134. Best . . .	Sau-thī sārō . . .	Hau-thī sārō, hau-thī hārō	Hārā-mā hārū . . .	Hau-thī hārō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūtsū . . .	Usō . . .
136. Higher . . .	-thī ūchō . . .	Ghaṇō ūchō . . .	Wadhārō ūtsū . . .	-thī usō . . .
137. Highest . . .	Sau-thī ūchō . . .	Ūchā-mā ūchō . . .	Ūtsā-mā ūtsū . . .	Hau-thī usō . . .
138. A horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍū, t̄ay ^a ḍū . . .	Ghōḍō, ghōrō . . .
139. A mare . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī, ghōrī . . .
140. Horses . . .	Ghōḍā(ō) . . .	Ghōḍā . . .	Ghōḍā . . .	Ghōḍā, ghōrā . . .
141. Mares . . .	Ghōḍiō . . .	Ghōḍiō . . .	Ghōḍiō . . .	Ghōḍiō, ghōriō . . .
142. A bull . . .	Gōdhō . . .	Gōdhō . . .	Gōdhō, akh ^a lō, hōḍh, hōḍhiyō.	Ākh ^a lō, gōdhō, hāḍh . . .
143. A cow . . .	Gāy . . .	Gāi . . .	Gāy, gā . . .	Gāy . . .
144. Bulls . . .	Gōdhā(ō) . . .	Gōdhā . . .	Gōdhā, ākh ^a lā, hōḍhiyā . . .	Ākh ^a lā, gōdhā, hāḍh . . .
145. Cows . . .	Gāyō . . .	Gāiō . . .	Gāyō . . .	Gāyō . . .
146. A dog . . .	Kut ^a rō . . .	Kut ^a rō . . .	Kut ^a rō . . .	Kut ^a rō . . .
147. A bitch . . .	Kut ^a ri . . .	Kut ^a ri . . .	Kut ^a ri . . .	Kut ^a ri . . .
148. Dogs . . .	Kut ^a rā(ō) . . .	Kut ^a rā . . .	Kut ^a rā . . .	Kut ^a rā . . .
149. Bitches . . .	Kut ^a riō . . .	Kut ^a riō . . .	Kut ^a riō . . .	Kut ^a riō . . .
150. A he goat . . .	Bak ^a rō . . .	Bak ^a rō . . .	Bak ^a rō, bōk ^a ḍō . . .	Bak ^a rō, bōk ^a ḍō . . .
151. A female goat . . .	Bak ^a ri . . .	Bak ^a ri . . .	Bak ^a ri . . .	Bak ^a ri, bōk ^a ḍī . . .
152. Goats . . .	Bak ^a rāō . . .	Bak ^a rā . . .	Bak ^a rā . . .	Bak ^a rā, bōk ^a ḍā . . .
153. A male deer . . .	Harap . . .	Harap . . .	Harap . . .	Harap . . .
154. A female deer . . .	Har ^a pi . . .	Har ^a pi . . .	Har ^a pi . . .	Har ^a pi . . .
155. Deer . . .	Harap . . .	Har ^a pā . . .	Har ^a pā . . .	Har ^a pā . . .
156. I am . . .	Hū chhū . . .	Ū chhawū, chhū . . .	Hū t̄hū . . .	Hū sū . . .
157. Thou art . . .	Tū chhe . . .	Tū chhe, chha . . .	Tū t̄hū . . .	Tū sā, sē . . .
158. He is . . .	Tē chhe . . .	Tē chhe, chha . . .	Tē tshe, se . . .	Ē sē . . .
159. We are . . .	Amē chhaiē . . .	Hamē chhaiyē, chhiē . . .	Amē t̄hiē . . .	Amē saiyē, siyē, sa . . .
160. You are . . .	Tamē chhō . . .	Tamē chhō . . .	Tamē t̄hō, sō . . .	Tamē sō . . .

Kaṣṭhiyāvaṇṇi (વડાવાણી).	Khārṇā.	Ghīsāḍi (Belgaum).	English.
Ghaṇḍō-j s'hārḍō	Badhē-ṭhī ruḍō (majānō)	Sagalā-ti chāṅg ^a li	134. Best.
Usō	Ūchō	Uchchi	135. High.
Baū usō	Bahu ūchō	Wat-ti uchchi (? <i>higher than that</i>).	136. Higher.
Ghaṇḍō-j usō	Badhē-ṭhī ūchō	Sagalā-ti uchchi	137. Highest.
Ghōḍō, tār ^a ḍō, tāy ^a ḍō	Ghōrō	Ghōḍō	138. A horse.
Ghōḍī, tār ^a ḍī, tāy ^a ḍī	Ghōrī	Ghōḍī	139. A mare.
Ghōḍā, ghōḍā̃	Ghōrā, ghōrāō	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōrī, ghōrīō	Ghōḍī	141. Mares.
S'hāḍh	Sanḍh	Pāḍō	142. A bull.
Gā	Gāy	Gāyī	143. A cow.
S'hāḍhō	Sanḍhō	Pāḍā	144. Bulls.
Gāyū	Gāyō	Gāy	145. Cows.
Kuṭ ^a rō	Kuṭ ^a rō	Kuṭ ^a rō	146. A dog.
Kuṭ ^a ri	Kuṭ ^a rī	Kuṭ ^a rī	147. A bitch.
Kuṭ ^a rā, kuṭ ^a rā̃	Kuṭ ^a rā, kuṭ ^a rāō	Kuṭ ^a rā	148. Dogs.
Kuṭ ^a riyū	Kuṭ ^a rī, kuṭ ^a rīō	Kuṭ ^a rī	149. Bitches.
Bōk ^a ḍō	Bak ^a ḍō	Pāl ^a wō	150. A he goat.
Bōk ^a ḍī	Bak ^a ḍī	Śēḷi	151. A female goat.
Bōk ^a ḍā	Bak ^a ḍā	Śēḷi	152. Goats.
Haṇṇā	Kaliyār	Harap	153. A male deer.
Haṇṇī	Har ^a nī	Har ^a nī	154. A female deer.
Haṇṇā	Har ^a nū	Harap	155. Deer.
Hū sū	Hū chhe	Hū chhau	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
Ī se	Ī, tē, chhe	Ō chha	158. He is.
Amē sayē	Hamē chhe	Hama chha	159. We are.
Tamē sō	Ṭamē chhe	Tuma chha	160. You are.

161. They are . . .	Tēō chhe . . .	Tēō chhe, chha . . .	Tēō tshe, se . . .	Ē sī, sē . . .
162. I was . . .	Hũ hatō . . .	Ū utō, hutō . . .	Hũ hatō, utō . . .	Hũ hatō . . .
163. Thou wast . . .	Tũ hatō . . .	Tũ utō, hutō . . .	Tũ hatō, utō . . .	Tũ hatō . . .
164. He was . . .	Tē hatō . . .	Tē utō, hutō . . .	Tē hatō, utō . . .	Ē hatō . . .
165. We were . . .	Amē hatā . . .	Hamē utā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē utā, hutā . . .	Tamē hatā, utā . . .	Tamē hatā . . .
167. They were . . .	Tēō hatā . . .	Tēō utā, hutā . . .	Tēō hatā, utā . . .	Ē hatā . . .
168. Be . . .	Hō, thā . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwũ, thawũ . . .	Hōwũ, thawũ . . .	Thawũ, hōwũ . . .	Hawũ . . .
170. Being . . .	Hôtō, thatō . . .	Hôtō, thatō . . .	Thatō, hôtō . . .	Hatō . . .
171. Having been . . .	Hōinē, thainē . . .	Hōinē, thainē . . .	Thainē, hōinē . . .	Hōinē . . .
172. I may be . . .	Hũ hōũ . . .	Ū hōũ . . .	Hũ thawũ, hōwũ . . .	Hũ haũ, thaũ . . .
173. I shall be . . .	Hũ hōis, haís . . .	Ū hōis . . .	Hũ thayís, hayís . . .	Hũ hōis, hēh . . .
174. I should be . . .	.....	Ū hōt . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^a wũ . . .	Mār ^a wũ . . .	Mār ^a wũ . . .	Mār ^a wũ . . .
177. Beating . . .	Mār ^a tō . . .	Mār ^a tō . . .	Mār ^a tō . . .	Mār ^a tō . . .
178. Having beaten . . .	Mārīnē . . .	Mārīnē . . .	Mārīnē . . .	Mārīnē . . .
179. I beat . . .	Hũ mārũ . . .	Ū mārũ-chhũ, mārũ-chha . . .	Hũ mārũ-tshũ, -tshu . . .	Hũ mārũ-sũ, mārusu . . .
180. Thou beatest . . .	Tũ mārē . . .	Tũ mārē-chhe, mārē-chha . . .	Tũ mārũ-tshũ, -tshu . . .	Tũ mārē-sā, mārēsē . . .
181. He beats . . .	Tē mārē . . .	Tē mārē-chhe, mārē-chha . . .	Tē mārē-tshe . . .	Ē mārē-sē . . .
182. We beat . . .	Amē mārīē . . .	Hamē mārīē-chhiē, mārīē-chha . . .	Amē mārīē-tshiē . . .	Amē mārīē-sāiye, mārīē-siyē . . .
183. You beat . . .	Tamē mārō . . .	Tamē mārō-chhō, mārō-chha . . .	Tamē mārō-tshō . . .	Tamē mārō-sō . . .
184. They beat . . .	Tēō mārē . . .	Tēō mārē-chhe, mārē-chha . . .	Tē mārē tshe . . .	Ē mārē-sī, mārē-sē . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mārýō . . .	Mē mārĩũ . . .	Mē mārýō . . .	Mĩ mārýō . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tē mārýō . . .	Tē mārĩũ . . .	Tē mārýō . . .	Tĩ, or tiē, mārýō . . .
187. He beat (<i>Past Tense</i>) . . .	Tēpē mārýō . . .	Tēpē mārĩũ . . .	Hēpē mārýō . . .	Īpē mārýō . . .

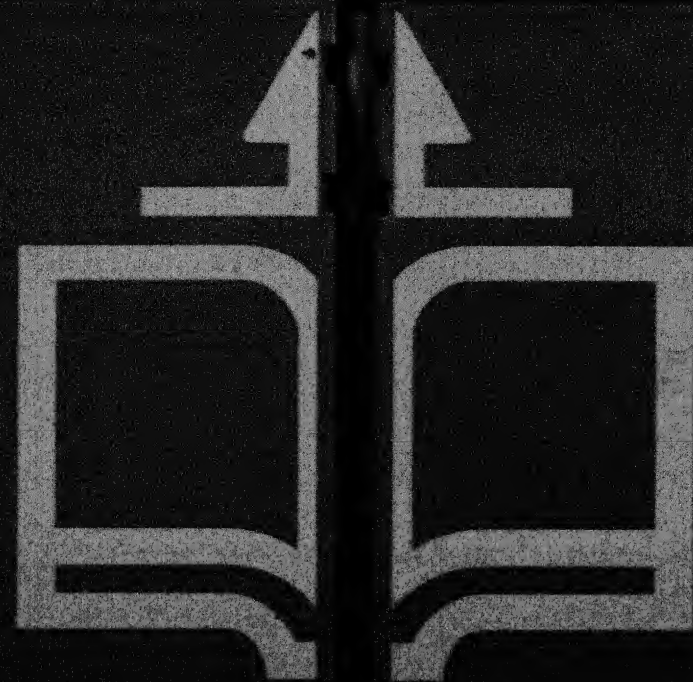
Kāthiyāwādī (Jhālāwādī).	Khārṡā.	Ghīsādī (Belgaum).	English.
Amē mārṡō	Hamē māriyō	Hama mārṡō	188. We beat (<i>Past Tense</i>).
Tamē mārṡō	Ṭamē māriyō	Tuma mārṡō	189. You beat (<i>Past Tense</i>).
Imānē mārṡō	Ḫhōnē māriyō	Ōy mārṡō	190. They beat (<i>Past Tense</i>).
Hū mārū-sū	Hū mārūchh	Hū mār ^a wā-chha	191. I am beating.
Hū mār ^a tō-tō	Hū mār ^a tō-huṭō	Hū mār ^a wā-hotō	192. I was beating.
Mē mārṡō-tō	Hūnē māriyō-huṭō	Hū mārṡō-tō	193. I had beaten.
Hū mārū	Hū mārū	Hū mārṡōs	194. I may beat.
Hū mārā	Hū mārōs	Hū mārōs	195. I shall beat.
Tū mārā	Tū mār ^a sē	Tū mārōs	196. Thou wilt beat.
Ī mār ^a sē	Ī mār ^a sē	Ō mārōs	197. He will beat.
Amē mār ^a sū	Hamē mār ^a su	Hama mārōs	198. We shall beat.
Tamē mār ^a sō	Ṭamē mār ^a sō	Tuma mārōs	199. You will beat.
Īwadāi mār ^a sō	Ḫhōn mār ^a sē	Ōy mārōs	200. They will beat.
.....	.....	.....	201. I should beat.
Mē mār khādō-se	Hūnē māriyōchh	Hū mār-khādō	202. I am beaten.
Mē mār khādō-tō	Hūnē māriyō-huṭō	Hū mār-khādō-tō	203. I was beaten.
Hū mār khāl	Hūnē mār ^a sē	Hū mār-khāwōs	204. I shall be beaten.
Hū jāū-sū	Hū jāūchh	Hū jāwūcha	205. I go.
Tū jā	Tū jāy ^a chh	Tū jācha	206. Thou goest.
Ī jāy-sē	Tē jāy ^a chh	Ō jācha	207. He goes.
Amē jāyē-sayē	Hamē jāyēchh	Hama jāyēcha	208. We go.
Tamē jāwō-sō	Ṭamē jāōchh	Tuma jāwūcha	209. You go.
Īwadāi jāy-se	Tēō jāy ^a chh	Ōy jācha	210. They go.
Hū jiyō	Hū giyō	Hū gayō	211. I went.
Tū jiyō	Tū giyō	Tū gayō	212. Thou wentest.
Ī jiyō	Tē giyō	Ō gayō	213. He went.
Amē jiyā	Hamē giyā	Hama gayō	214. We went.

English.	Gujarātī (Standard).	Sur'tī.	Charōtārī.	Paṭanī.
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē dzyā, gayā, gyā . . .	Tamē jyā, gyā . . .
216. They went . . .	Tēō gayā . . .	Tēō giyā . . .	Tēō dzyā, gayā, gyā . . .	Ē jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
218. Going . . .	Jatō . . .	Jatō . . .	Dzatō . . .	Jatō . . .
219. Gone . . .	Gayō, gaēō . . .	Gāy'ō . . .	Dzyō . . .	Jēō . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ? . . .	Tamāru nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍānī umar kēṭ'li ? . . .	Ē ghōḍō kēw'ḍō ch . . .	Ā ghōḍō tsēṭ'li warah'ānō se ? . . .	Chēṭ'li war'hānō ghōḍō sē f . . .
222. How far is it from here to Kashmir ?	Ahī-thī Kāsmīr kēṭ'lo chhētē ? . . .	Ahī-thī Kāsmīr kēṭ'li āghū chhe ? . . .	Āy-thī Kāsmīr tsēṭ'le khētē se ? . . .	Ahī-thī Kah'mīr chēṭ'li sētū sē ? . . .
223. How many sons are there in your father's house ?	Tamārā bāp'nā ghar-mā dīk'rā kēṭ'li chhe ? . . .	Tamārā bāp'nā ghar-mā kēṭ'li chhōk'rā chhe ? . . .	Tamārā bāp'nā ghar-mā tsēṭ'li dīk'rā ? . . .	Tārā bāp'nā ghar-mō chēṭ'li sōrā sē ? . . .
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū . . .	Ū āj ghaṇū chāilō-chhū . . .	Ādzē ū bhaū hēḍyō-tghu . . .	Hū ājē bhu āghē-thī āyō . . .
225. The son of my uncle is married to his sister.	Mārā kākānō dīk'rō tēnī bahen sāthē paranyō-chhe . . .	Mārā kākānō chhōk'rō tēnī ben sāthē pañō chhe . . .	Mārā kākānō dīk'rō ōnī bōn vēṛē pay'nyō-se . . .	Mārā kākānō saiyō pēlānī bhun'āṇē pēnyō sē . . .
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōḍānū jīn chhe . . .	Dhōlā ghōḍānū palāy ghar-mā chhe . . .	Dhōlā ghōḍānō sōman ghar-mā se . . .	Dhōrā ghōḍānū jīn ghar-mō pañyū sē . . .
227. Put the saddle upon his back.	Tēnī pīṭh upar jīn mukō . . .	Tēnī pīṭh-par palāy kasō . . .	Ēnā par sōman māḍō . . .	Ghōḍā-par jīn mōḍī-dō . . .
228. I have beaten his son with many stripes.	Mā tēnā chhōk'rānō ghaṇā chāḥ'khā māryā-chhe . . .	Mē tēnā chhōk'rānō ghaṇā sapātā māirā-chhe . . .	Mō ānā tshōk'rānō bhaū kōy'ḍā māryā . . .	Mī īnā saiyānō bhu hāt'kā māryā . . .
229. He is grazing cattle on the top of the hill.	Tō tē tāk'rīnō mathālō dhōr charāvō-chhe . . .	Tō tēk'rīnī tōch-par dhōr chārē-chhe . . .	Yō tēk'dānī tōṭṭō dhōrā tsārē-se . . .	Dungar'nī tōchi o dhōrā sārē-sē . . .
230. He is sitting on a horse under that tree.	Tō pēlā jhād nichē ghōḍā upar bēṭhēlō ūbhō chhe . . .	Tō pēlā jhād-nichē ghōḍā-par bēṭhēlō chhe . . .	Ghōḍā-par sah'wār thānō pēlā dzhād-ṭṭō ūbō-tghe . . .	Pēlā jhād nēchē o ghōḍā-upar bēṭhō sē . . .
231. His brother is taller than his sister.	Tēnō bhāī tēnī bahen kar'tā ūchō chhe . . .	Tēnō bhāī tēnī ben-thī ūchō chhe . . .	Ēnō bhāī ōnī bun-kar'tā ūṭṭō tghē . . .	Īnī bhun kar'tā īnō bhāī ūsō sē . . .
232. The price of that is two rupees and a half.	Tēnī kimat adhī rūpiyā chhe . . .	Tēnī kimmāt adhī rūpiā chhe . . .	Tō-nū māl adhī rūpiyā se . . .	Īnī kēmat adhī rūpiā sē . . .
233. My father lives in that small house.	Mārō bāp pēlā nānā ghar-mā rahē-chhe . . .	Mārō bāp tē nānā ghar-mā rahē-chha . . .	Mārā bāp pēlā nānā ghar-mā rahē-se . . .	Pēlā nōnā ghar-mā mārō bhā rhē-sē . . .
234. Give this rupee to him.	Ā rūpiyō tēnē āpō . . .	Tēnē ā rūpiō āpō . . .	Ā rūpiyā tēnē āpō . . .	Ā rūpiō īnē ālō . . .
235. Take those rupees from him.	Pēlā rūpiyā tēnī pāsē-thī lō . . .	Ā rūpiā tēnī pāhē-thī lō . . .	Hēnī (or hani)-kanē-thī pēlā rūpiyā lyō . . .	Īnī-pāhē-thī ā rūpiā lēi-lyō . . .
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anē dōr'ḍō bādho . . .	Tēnē hārī pēṭhem mārō nō dōḍḍō bādho . . .	Tēnē hārī-pēṭhē ṭhōk nō dōy'ḍā-watō bād . . .	Īnē khūb jhuḍō anē rās-thī bādho . . .
237. Draw water from the well.	Pēlā kuwā-mā-thī pāṇī kādho . . .	Kūwā-mā-thī pāṇī bhārō . . .	Kuwā-mā-thī pōṇī kād . . .	Kuwā-mō-thī pāṇī khēcho . . .
238. Walk before me.	Mārī āgaḷ āgaḷ chālō . . .	Mārī āgaḷ chālō . . .	Mārī āgaḍī hēḍ . . .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Kānō chhōk'rō tamārī pāch-haḷ āvē-chhe ? . . .	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chha ? . . .	Kānō tshēyō tāri patghāḍī āvē-tghe (or -se) ? . . .	Kēnō saiyō tamārā pūṭhī āvē-sē ? . . .
240. From whom did you buy that ?	Kōnī pāsē-thī tamō tō vē-chātū līdhū ? . . .	Kōnī pāhē tamō hē vēchātū līdhū . . .	Ā tō kēnī-thī vēṭṣātū līdhū ? . . .	Ē tamō kēnī pāhē-thī vēsātū līdhū ? . . .
241. From a shopkeeper of the village.	Gām-nā ēk dukāndār pāsē-thī . . .	Tō gām'nā dūkāndār pāhē-thī . . .	Gām'dānā hāt-wālā kanē-thī . . .	Gām'dānā ēk hāt-wārā pāhē-thī . . .

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghisāḍī (Belgaum).	English.
Tamē jiyā	Ṭamē giyā	Tuma gayō	215. You went.
Iwadāi jiyā	Ṭēhōn giyā	Ōy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jātā	218. Going.
Jiyō	Gaylō	Gayel	219. Gone.
Tamārū nām sū se ? . .	Ṭamāru nām sū ? . .	Tārū nām sū ? . .	220. What is your name?
Ā ghōḍō chētālā warahānō se ?	Ghōrō katālō mōtō chhe ?	Ē ghōḍāna kewādā waras ?	221. How old is this horse?
Āi-thi Kāsmīr chētālū thāy-se ?	Iyā-thi Kasmīr katālū vēgārū chhe ?	Hyā-ti Kāsāmir kewādī dūr ?	222. How far is it from here to Kashmir?
Tamārā bāpānā ghar-mā chētālā dīchārā se ?	Ṭamārā bāpunā ghar-mā katālā chhōkārā chhe ?	Tārā bānō ghar-ma kewādā pōryō ?	223. How many sons does he have there in your father's house?
Hū āj lābē panthē hālyō-sū	Hū āj bahu chālyō . . .	Hū āj ghanyō wāt chālyō .	224. I have walked a long way to-day.
Mārā kākānō dīchārō ini bōn hārē payāpō-se.	Mārā chichānō dīkārō ini ben-nā saṭhē paniyō.	Ōnī pōrānī mārū kākānō bēṭāna didā.	225. The son of my father is married to my sister.
Ghar-mā dhōlō ghōḍānō sēman se.	Ujārā ghōrānū palān ghar-mā chhe.	Ō ghar-ma pāndārū ghōḍō khōgīr chha.	226. In the house is the stable of the white horse.
Ghōḍē sēman nākho . . .	Inā upar palān māḍō . .	Wanā piṭṭā-par khōgīr ghāl.	227. Put the saddle on his back.
Mē inā dīchārānē ghanā phatṭkā māryā-se.	Hūē inā chhōkādānē ghanā chāṭkā māryā.	Ōnō bēṭāna ghanō māryō .	228. I have beaten him with many stripes.
Ī dhārādī upar dhōrā sārē-se	Ī ṭekarīnā mathārā par dhōrā charāvēchh.	Dōngar-par ō dhōrā charāwā-lāgyōcha.	229. He is grazing on the top of the hill.
Jhād(zād) hēthē ghōḍā upar bēthō-se.	Ī pēlā jhār nīchē ghōrā-par bēthōchh.	Dzhādnā hīṭṭā ō ghōḍā-par bāisōch.	230. He is sitting on a horse under that tree.
Inō bhai inī bōn karātā usō-se.	Inō bhai inī benānā karātā ūchō chhe.	Ōnū bhāyī ōnū bhēn-ti ūchchī-chha.	231. His brother is older than his sister.
Inī kēmat aḍhī rupiyā se .	Inī kimat hari rupiyā chhe.	Ōnī kimmat aḍī rupayā .	232. The price of that is rupees and a half.
Mārō bāpō ī jhūpādā-mā rē-se	Mārō bāp tē nānakādā ghar-mā rēchh.	Mārū bā ō nhānā ghar-ma rāch.	233. My father lives in a small house.
Ā rupiyō inē āpō . . .	Ā rupiyō inē āp . . .	Ē rupayā ōna da . . .	234. Give this rupee to him.
Inī pāhē-thi ōlyā rupiyā lyō	Pēlā rupiyā ini-pās-thi liyō.	Ō-kan-ti ō rupayā māngila .	235. Take those rupees from him.
Inē khub lagāwō nē dōrādē-thi bādhō.	Inē khub mārō nē dollā-thi bādhō.	Ōna chāngālā mārina dōrī-ti bānd.	236. Beat him well and bind him with ropes.
Kuwā-mā-thi pānī kādhō .	Kuwā-mā-thi pānī kādhō .	Hirī-ma-ti pānī tāt . . .	237. Draw water from the well.
Mārī āgaḷ sālō	Mārī āgar chālō	Mārā āgaḷ chāl	238. Walk before me.
Tamārī wāhē kunō sōkārō āwē-se ?	Ṭamārī pāchhar kinō chhōkādō āvēchh ?	Tārā pāchal kēnō pōryō āwōcha ?	239. Whose boy comes behind you?
Tamē ī kunī pāhē-thi vēsātū ānyū ?	Kinī-pās-thi tamē khari-diyū ?	Ō tū ke-kan-ti īkī-lidō ?	240. From whom did you buy that?
Gāmānā wāpiyā pāhē-thi .	Gāmānā ḍukāndar-pās-thi .	Ō khēḍānō ḍukānwālā-kan-ti.	241. From a shepherd in the village.

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